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**HIS
MAJESTIES
LAST
REMONSTRANCE**

to the whole
**KINGDOME
ENGLAND,**

In vindication of His royall integrity
from the calumnious aspersions of some,
who report that He doth only pretend
Peace, but not intend it, with His high
Court of Parliament.



Printed by His Majesties Speciall command,
at OXFORD, Jan. 23.

By LEONARD LICHFIELD,
Printer to the Universitie.

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His Majesties last Remonstrance to the whole Kingdome of

ENGLAND



We cannot but with great griefe of heart Remonstrate and resent the misstandings of Our good Subjects, who although We have with divers serions and considerate Declarations of Our royall intentions, intimated to them Our desires and purposes for a speedy reconciliation between Our Selfe and Our high Court of Parliament, yet they cannot be perswaded to give Us credit, diverts (as We are credibly informed) suspecting the integritie of Our intentions. But it is no great wonder if they will not beleve Our Protestations and Declarations in that kinde, when by their incredulity of them they question and repugne the Declaration of God himselfe, who tells them that *the hearts of Princes are in his hand*; and nevertheless they will needs be so familiar with Ours, as to know Our very thoughts: nay will be better acquainted with them (by revelation it seems) then We Our selfe, and force Us to intend that which Wee

never did, nay, to declare that which We never meant; as if We should go about to perswade Our Subjects, that Wee onely pretended Treaties for an Accommodation with Our Parliament, but never meant them; nay rather the cleane contrary.

But to the satisfaction of all Our loving Subjects, who will be disceiv'd and disabled from all such suspitions and jealousies of Our integrity. We thought Our selfe engaged in Our Princely care to all Our People, and for the exprellion of Our love and respect to Our high Court of Parliament, (with whom We desire more then any earthly thing to be at unity) to remonstrate by this Our Declaration Our true and righteous intentions.

First, We would desire all Our good Subjects to take into their serious consideration the miseries and calamities which wait upon all wars, especially such as Ours are, nationally civil; and but to ponder, whether they can beleieve a father can delight in the destruction of his children; a King in the ruine of his Subjects, or desolation of his kingdom. Whether they can conjecture, in the justice of their consciences, that We who have been these eighteen yeares of Our passed reigne enriched with all the blessings that could attend a Sovereigne from the obedience and loyalty of His Subjects, can joy and take felicitie, to behold himselfe (even in an unlook for moment) devided of the chiefest attribute of His royaltie. His peoples hearts and affections: nay, and that He should still desire to keep them off from Him with specious and unrecall pretensions of a reconciliation, and by that means to aggravate them by those delusions into a more irreconcilable disaffection: We would have them know, that We are sensible of the many decreeditions and diminutions which have been inflicted on Our Royaltie, by reason of this fatall difference between Our Selfe and Our high Court of Parliament: Wee are not, (as they may, at least should imagine) so stupid, as not to know that Our Parliament is
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the master-nerve, that knits the body of the Kingdome to the King himselfe; that all Our royall Ancestors, from the beginning of Parliaments to Our owne very Reigne, have had in all their necessities their best reliefe from their Parliaments; that by the industry and care of Parliaments all those excellent and wholesome lawes (which have so long sustained the state of this kingdome in good temper and condition at home, and reputation with foraine Nations) have been constituted and enacted; that the English Parliaments have ever been the ready cure for all diseases in the Subject; the upholder and maintainer of their Liberties, which certainly Our Selfe have as much endeavored to maintaine and encrease as any of Our Predecessors: Finally, We are assured that Parliament is, and must be the rectifier of all infirmities, which can be contingent to Our Person or Posteritie: And therefore very simple must those persons be, who can conjecture We should have no reluctance at these dissensions, but rather seeke their continuation: and most maliciously bent they must needs be against Our integrity and truth, that after so many Declarations and Protestations of Ours to that purpose, will not beleieve that We mean truly that pacification between Our Selfe and Parliament, which hath been so often in agitation between Us. For who can be so unsensible as to imagine, much lesse report, that We labour the subversion of the essence of Parliaments, in which We are confident the greatest strength of Our Regall authority consists: as well they may beleieve that Wee should, to leave a Successour to Our Crowne of Our owne blood, destroy all Our Princely issue; or turne Apostate to the Christian Faith, so to be accounted the better Christian; as much incongruity there is in the one as in the other. For sure We can never take pleasure to see Our Self and all that have dependence on Us wretched and undone, as they must necessarily be, if a sudden period be not affixed to the difference betwixt Our Selfe and Our high Court of Parliament.

And to descend to particularize Our discommodities arising to Our Selfe by these unnaturall dissensions: First, Wee behold Our Selfe driven, as it were, from Our Palace at *Whitehall*, and Our other Royall Mansions neere about Our Regall City of *London*, Our Revenues sequestred, Our Fleet withheld, Our Royall Consort the Queen from Our society beyond Sea; and which is most to be grieved at, the Lawes of the Land so wisely and judiciously founded for the good of Our people despised and troden on, whilst rapine, theft, and injustice riot over the face of Our Dominions, depressing all equity, and violating all the property and right of the Subject, whilst the insolence and unbridled fury of the Souldier runs over all the Realme, in despite of all the Edicts and Ordinances to the contrary of Our Selfe and Parliament, the unlimited hand of warre inflicting its terrors and punishments upon all, with the same impartiall licence; many of Our good Subjects having lost their lives in these lamentable quarrels, and many more likely to forsake theirs, should these warres continue: Religion in the mean time wandering up and downe our Dominions unregarded; every man making to himselfe what forme of worship he pleaseth, and this confusion by no power of Our authority or Our Parliaments endeavours being to be remedied. And surely very ignorant must hee be of all reason and discourse, that will in the sight of Our teeth, believe that We affect and pursue the continuation of these wofull distempers, that will not be persuaded but We take delight to see Our selves robbed of all the benefits and blessings of peace by the rigour and crueltie of this present civill warre; in which, who ever gaines We are sure to be the greatest loser, losing Our Subjects lives, Our owne tranquillity, nay, the hearts of Our people, the greatest and most excellent Royaltie of Kings. If the number of a milley be to be gathered out of the vastnesse of a precedent happiness, and he most wretched that hath beene thinnerly most fortunate; surely no King can groine under a

more hideous pressure of affliction then We doe at this present, being deprived of the greatest of Our earthly comforts, which Wee have so long and in so large a measure enjoyed and possessed, and given over to discontents and distractions, and therefore, they must be very repugnant to reason, and ~~many~~ enemies to all possibility of truth, that will not credit that Wee really intend peace and agreement with Our Court of Parliament: Wee behold, those of Our Nobility and Gentry, that out of the duty of their fidelity, give their attendance in person upon Us, walke with discontented hearts and down-cast countenances for the continuation of these warres, because they are for the most part engaged in them against their hundred friends and allies, their estates being as well as their lives in jeopardy, and they rendered odious to the people for their adhering to Our service: We behold also divers of Our good Townes, Cities, and Counties, especially Our capitall City of *London*, out of an implicit and descendent believe they have in the integrity of the Parliament, deserting Us daily, and with all willingness offering their lives, estates and fortunes to the dispose of the Parliament, who for the defence of their liberties, which they suspect We intend, or have intended to violate, by reason of Our so long absence from Our high Court of Parliament, most of Our followers, being accounted guilty of that advice, being esteemed and declared Malignants to the Common-wealth; and certainly these are manifest and urgent afflictions to any man, much more to Us, and no means can Wee thinke of to give a timely end to this groaning brood of mischiefes, but a sudden and so long desired peace. Wee doe hereby remonstrate and declare to all Our loving Subjects, That though they, or divers of them may be misled by faction or ill advice, to believe that Wee onely pretend an Accommodation betweene Our Selfe and Parliament; That Wee doe, as Wee expect God should blesse and prosper Us, seriously, and with integrity intend to settle
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an agreement betweene Our Selfe and Our Parliament upon
such equall conditions, as shall be both agreeable to Our
owne honour, and without the least infringement to the li-
berty of the Subjects, or the essence or Priviledges of Par-
liament, which some maliciously report Wee goe about to
overthrow and diminish; further, declaring Our Royall
pleasure herein, That We shall take it as an act of duty and
good conscience toward God and Us, in any of Our Sub-
jects, that shall any way endeavour to promote and advance
peace betweene Our selfe and Parliament, and believe them
not to be well affected to the State, that shall hinder or op-
pose it; peace being the immediate meanes under the pro-
vidence of the Almighty, that must setle this Kingdome in its
pristine state and happinesse.

FINIS.

THE ²
Humble Advice,
P E T I T I O N,
and Reasons,

K. England
Of the Lords and Commons now assembled in Parliament, to His Majesty, why
part of the Terme ought not be removed
TO OXFORD,

With His Majesties Gracious Answer thereunto,
and His Reasons why He cannot recall His Proclamation, but requires obedience thereunto.

Also a Declaration of the Lords and Commons assembled
in Parliament, ordaining that no Judge, Minister, or other person
belonging to the Chancery, His Majesties Exchequer, or any
other Court, shall presume to repaire to the said City of
Oxon, or do, or execute any thing belonging to
their said Offices and imployments, but
in the places usuall for the doing
thereof.

Jan. 24 London, Printed in the yeere 1643. *1642*

THE Humble Advice PETITION and Reasons

Of the Lords and Commons
in Parliament assembled
for the better securing
of the Liberties and Rights
of the Subjects

With His Majesty's
Gracious Answer thereunto
and His Majesty's
Command that the same
should be printed

Also a Declaration of the
Lords and Commons
in Parliament assembled
that they have taken
into consideration
the Petition of the
Lords and Commons
of the County of
Middlesex
and have thereupon
passed the following
Resolution
That the said
Petition be referred
to the Committee
of the whole House
of Commons
to consider
thereof

Printed in the Year 1713

To the Kings most excellent MAJESTY,
 The Humble Petition of the Lords
 and Commons in PARLIAMENT.

May it please your most excellent Majesty,

THE Lords and Commons in Parliament assembled, having taken into serious consideration your Majesties Proclamation dated at OXFORD, the 27. of December last, for the adjourning of the Courts of Chancery, Receit of the Exchequer, first fruits & tenths, & the Dutchy of Lancaster with the Court of Wards and Liveries, and the Court of Requests from the city of Westminster, to the city of Oxford, and for adjourning the Courts of Kings Bench, Common Pleas and Exchequer, unto *Crasin. Purificationis* next, and considering the great inconveniencies that may fall thereby to your good subjects, doe in all humility present them to your sacred Majesty, as their reasons to move your Majesty to revoke the said Proclamation, and to continue the said severall Courts at their severall times and places within the said city of Westminster.

1. The Lord Keeper of the Great Seale of England, and the Master of your Majesties Court of Wards and Liveries, the supreme Judge of the Chancery, and Court of Wards; and who have the seales of the said severall Courts, being Members of the House of Peeres in Parliament, cannot without breach of Priviledge of Parliament, absent themselves from their attendance there, unlesse they have leave of the said House of Peeres, The Chancellor of the said Dutchy of Lancaster, and the Masters of the Chancery are assistants to the said House of Peeres, nei-

ther can they be absent from their attendance there, without leave of the said House. And the said House of Peeres being now in consultation about the great Affaires of the Kingdome, cannot spare any of the said Members or assistants: and divers other Officers of the said Courts, are Members of the House of Commons; who cannot be spared from their attendance there.

2. Your Subjects cannot passe from any part of the Kingdome to the said city of OXFORD without apparant danger, being to passe through the greatest part of two severall Armies, neither can the said Courts sit and proceed there with that Freedome and Liberty as Courts of Justice ought to doe, there being an Army in the said city.

3. Your Majesties Records of the said Courts, and the evidences of your Subjects, which are necessary to be used in the said Courts at the hearing of Causes, will bee in danger of miscarriage in bringing to OXFORD through the said Armies which (if they should) might turn to the utter undoing of divers of your Majesties good Subjects.

4. Much prejudice may come to divers of your Majesties Subjects, to have the Courts of Equity so farre removed from the Courts of Law.

5. If the Courts of Law should be adjourned till *Crastin, Purificationis*, it would much delay your Majesties Subjects in their legall proceedings.

For all which Reasons, the said Lords and Commons doe humbly desire your Majesty, that the said Courts may be kept at Westminster, and at their severall usuall times, and not at the city of OXFORD.

CHARLES R.

His Majesty hath seriously weighed the reasons presented to him from both Houses of Parliament, to induce His Majesty to revoke His late Proclamation for the adjournment of the Terme, and returns this answer :

That the Lord Keeper of the great Seale of England being (in regard of His Majesties most important affaires) necessarily to attend His Majesty, His Majesty hath likewise appointed his high Court of Chancery to be held in the place where His Majesty resides, that so his Subjects may have their causes determined by the supreme Judge of that Court : But is well content, that the Masters of the Chancery that are assistants to the House of Peers, shall (notwithstanding His said Proclamation) continue their attendance upon the House of Peers where they are assistants.

For His Court of Wards, upon which so essentiall a part of His Majesties revenue depends, it concerned Him to draw the same to Him, since being at London it will prove of no advantage of supply to His Majesties occasions, by reason of the stops there of all mony from coming to Him: And therefore He shall expect the presence of his Counsell of that Court here, the time of the Terme being so short, that they may speedily returne againe to the service of the Houses, which have not used to deny their Members leave for so short a time to attend His Majesties service, to which by Law they are bound ; besides that, His Majesty doubts not but He may for a convenient time upon pressing and urgent occasions (especially for the discharge of another necessary duty) dispense with the Peeres attendance upon the House, without any breach of Priviledge, which hath not been denied in former Parliaments.

For the danger of His Majesties Subjects in their passages, by reason of the severall Armies, His Majesty doth not know that they are to passe through more Armies to His City of Oxford, then they must to His City of London, or that the Courts of Justice cannot proceed with the same freedome and liberty here where His Majesties Army is, as there where is an Army against Him. But His Majesty will take care that His good Subjects shall no wayes suffer by His Army here, which He can by no means undertake for the other Army at London.

For the Records of severall Courts, His Majesty expects and requires obedience from the Officers thereof, according to His Proclamation, as no doubt His Subjects will take care for the particular evidences which concerne themselves, and for the safe carriage and conveyance of both (that they suffer not in the least degree by His Majesties Army) His Majesty will surely provide, neither can the prejudice be great to His Subjects by the Courts of Equitie, being no further removed from the Courts of Law.

The reason of His Majesties adjournment of the Courts of Law till *Craſtin. Purificationis*, is for the great danger His good Subjects must undergo by passing through the Armies, and His Majesty much feares his good Subjects have little benefit by their legall proceedings, whilst His Majesty and the Law are no better able to defend one another.

For these reasons, and those exprest in His Proclamation, His Majesty can by no meanes revoke His said Proclamation, but it being His undoubted right to adjourne or remove the Termes to what place He please (if He hath any undoubted right) His Majesty doth expect obedience to His said Proclamation, and to every part thereof.

For the danger of His Majesties Subjects in their passages by reason of the severall Armies, His Majesty doth not know that they are to passe through those Armies to the City of Oxford, then they came to His City of London, or that the Courts of Justice cannot move with the Army, and liberty here where His Majesties Army is, as there where is an Army against Him. But His Majesty will take care that His good Subjects shall no wayes suffer by His Army here, which He can by no meanes undertake for the other Army at London.

A Declaration of the LORDS and COMMONS
assembled in PARLIAMENT.

THe Lords and Commons having taken into their serious consideration a Proclamation, dated at Oxon. the 27. of December last, for the adjourning of the Court of Chancery, the Court of Wards and Liveries, the Dutchy of Lancaster, the Court of Requests, the Receipt of His Majesties Exchequer, and of the first fruits and tenths, from the City of Westminster unto the City of Oxon; and for the adjourning the Courts of Kings-Bench, Common-Pleas, and Exchequer, unto the returne *Craft. Purificationis*, found it to tend much to the prejudice of the Common-wealth to remove the said Courts and Receipts to Oxon, where the body of an Army raised against the Parliament and the authority thereof now resides; And therefore, in performance of their duty and trust reposed in them by the Kingdome, whom they represent, did exhibit their humble Advice and Petition to His Majesty, with the Reasons inducing them therunto, to revoke the said Proclamation, and with all humility desire that the said Courts and Receipts might bee kept at their severall usuall places and times, and not at Oxon: But His Majesty giving still more credit to the suggestions of those wicked and malignant persons that yet encompass him, then to His highest and most faithfull Councell, returned His negative Answer, and expressly denied to repeale His Proclamation: Now the Lords and Commons cleerly discovering the great inconveniences and mischiefs that necessarily must happen to His Majesties most faithfull and best affected Subjects, in case those Courts and Receipts be removed to Oxon, where such of them as have occasion to attend cannot with any safety to their persons or estates repaire, His Majesty having in effect declared all persons that have contributed any thing in aid or defence of the Parliament, and the Priviledge thereof, to be guilty of high Treason; and in pursuance thereof, by the force and power of the Army there remaining, have seized upon many of their persons, where they are detained prisoners, and some proceeded against as Traytors, having nothing laid to their charge, but their assisting the Parliament, and opposing that Army raised to destroy it and the Kingdome; and finding that divers both Judges and others, whose attendance upon the said Courts and Receipts will be necessary, consists of persons
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that are Members and Assistants to both Houses of Parliament, whose presence at this time cannot be spared; And that if the Records necessary to be used in the said Courts should be removed from the usuall places, towards Oxon, in a time when two Armies are residing neer thereabouts, it would endanger the miscarriage of them, which might ruine many of His Majesties Subjects, whose estates depend thereupon, and that so long a distance between the said Court of Law and Equity, which have necessary dependance one upon another, would prove exceeding prejudiciall to many, Thought it their duty, in discharge of the trust reposed in them by the Commonwealth, as much as in them lieth to prevent the said inconveniences, And therefore doe hereby declare and order, that no Judge, Minister, or other person belonging to any of the said Courts or Receipts shall repaire to the said City of Oxon, or do or execute any thing belonging to the said Offices and imployments, but in the places usuall for the doing and executing thereof; And that no Member of, or assistant to any of the two Houses of Parliament, that have any place, office, or imployment, about any of the said Courts or Receipts shall presume to depart from their attendance upon the Parliament, without the speciall leave of that House whereof they are Members or Assistants: And that no person shall remove, or cause to be removed, any Records or Writings of any the said Courts or Receipts, to or towards the City of Oxon: and the Lords and Commons do declare, that if any person shall disobey this Order, they will proceed against them as wilfull contemners of the authority of Parliament, and disturbers of the peace of the Kingdome. And it is further declared and ordered by the said Lords and Commons, That no Judgment, Decree, Order and proceedings whatsoever, that shall bee given, made, or had, by or in any of the said Courts or Receipts, out of the usuall places where the said Courts and Receipts have been accustomed to be held and kept, shall bind any person that shall or may be concerned therein, without his owne voluntary consent. And that the said Lords and Commons will by the Authority of both Houses of Parliament protect and keep indemnified all Judges, Officers, and other persons from any damage or inconvenience, that may or can happen to them for yeelding obedience to this Ordinance.

FINIS.

25 Jan. 1644. fast day.

K. P. P. London

(195)

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Numb. 24.

SPECIAL

PASSAGES

And certain Informations from severall

places, Collected for the use of all that
desire to be truly Informed.

From Tuesday the 17. of January, to Tuesday the 24. of January. 1643.

From Leicester the 17. of January.

They write that Sir John Gell, on the one side, Sir William Brereton on the other, and the Lord Gray on another, have as good as surrounded Colonell Hastings, and its hoped will ere long be upon his back: Colonell Hastings is 500 horse, which he brought from Oxford, besides what he got in the Countrey.

From Nottingham the 18. of January.

The Letters from Nottingham say, that my Lord Newcastle hath withdrawne his forces from Newark, leaving onely the high Sheriffe there, and a couple of new made Knights, one Byrd, and one other, both not much worth, they in Nottingham are resolved to hold out against the Lord Newcastle, if he comes, having good store of powder and men; and have found foure iron pieces under ground not knowen of before: they have cast a brasse piece, that will carry a Bullet of 15. pound waight, and are casting another: its hoped that some attempt will be made upon Newark suddenly, if once Colonell Hastings power were dissipated.

From Holland they write, that the differences increase between the common people and the Prince of Orange, and that he labours what he can by the Ministers to make up the breach, but in vaine: the Swedes are in a good posture, and have good winter quarters: the Bishop of Cullen is like to dye, whose death may much turne the scale of things; there is a generall Indeavour by the Princes of Germany, to erect a new

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tralitie

tralitie : the *French* King wants his right hand ; the Cardinall is dead ; the *Hispaniolized* Papiſts begin to beare ſway ; there is labouring to have a truce between *Spaine* and them for ſixtene yeares ; and the *Spaniſh* labour the like with *Holland*. *Rogaiſi* Prince of *Transilvania* is beleev'd will this yeare appeare againſt the Emperour with 20000 Horſe.

The Letters from the Weſt ſay, that Sir *Ralph Hopton* diſpayring to hold *Salt Aſh*, when he ſaw his moſt opportune time fled with ſome men, as is beleev'd, hath recovered the Caſtle of *Pendennis*. If our Souldiers had but ſent out ſome horſe to watch his running away (which they could not but imagine he would, in caſe of diſtreſſe, the Towne not being ſurrounded with power) they had got him priſoner, which had it proved ſo happy, then might the troubles there have been ended, and our forces have returned this way. Colonell *Goodwin* being about *Alisbury*, and watching the enemy narrowly, at laſt ſurprized one troupe of the Royall Armie, in which was ſome eight men of qualitie and Commanders, raiſing one other troupe ; the Captaine was one *Croſſis*, who was ſent to ſtrengthen *Brill*, but the Towne being little went a mile off for quarters, which the Colonell having notice of, ſent out a partie againſt them, and tooke them in the night as they were in their beds, and ſuddenly haſted them away, horſe, armes, and all, ere they had notice in the Towne (a very good buſineſs, and as I remember the firſt that our Army hath done ſince the warre began) of that kinde : they are come to *London* but to lodge, becauſe for the ſafetie of Souldiers, the beſt place is *Windſore* Caſtle, whence they cannot make eſcape, and where they can doe no hurt by being heads of any faction, and without any charge to the State, there being in that Caſtle a Regiment, who have pay for the ſecuring the ſame.

The Lord Generall hath ſent to have the Lord *Brookes* haſten to his Caſtle of *Warwicke* ; for information is, that there is a plot on foote to get thoſe priſoners out, which would be much hurt, becauſe they are conſiderable perſons, and can carry many after them.

Letters from the North ſay, that Sir *Hugh Cholmeley* hath fallen upon the quarter of the Lord *Newport*, and taken fortie horſe from him, himſelfe was wounded, and as it is beleev'd, mortall. We ſee ſtill how thoſe forces for the Parliament in *Yorkſhire* (though but a handfull) doe vex and diſturbe the great Lord of *New-Caſtle*, and how *Scanderberg*, like the Lord *Faſſefax*, waits by little and little that Popiſh power.

There were divers Letters intercepted this weeke going from *London* to *Oxford*, some of them intimated that for want of heads the apprentices and others durst not rise, and that that plot was not like to prove effectually, but rather destructive to them that should appeare in it. There was a Letter intimated some supplies sent by *Sir Nich. Crispe*; and a Letter from *Sir Robert Pye*, in which he labours his Feace with his Majestie, and somewhat more.

The Lord of *Northampton* taking the opportunitie of the departure of the *Northampton* shire forces with the Lord *Gray* into *Leicestershire*, advanced this weeke with 1000. horse towards *Dainrey*; there were some 300. men in the Towne, who Countrey-men-like, betooke them to their legges, or made an honourable retreat.

They that come from *Oxford* say, that money is there as dust, and that there comes all manner of Ammunition from *London*, as well as money, and that the Kings Majestie is better and cheaper accommodated from *London* then the Parliament.

There was this weeke a good quantitie of Powder bought, under colour to goe to *Northampton* (as is the usuall custome to pretend for one place and to goe about) but intended for *Oxford*; but happily stayed by the discretion of him that had the chiefe command at one of the Courts of Guard.

The Lord General being desirous to straiten those at *Brill* and *Oxford* of provisions, hath commanded divers Regiments of horse and foote to joyne with those three Regiments at *Aleshurie*, as in particular his owne Regiment, and some others of horse; Colonell *Brownes* Regiment of Dragoners, and Colonell *Homsheds* new raised Regiment, and Collonell *Harrises*.

This weeke the new Farmers were confirmed, and are to have 10000. pound *per annum* for their paines and their servants.

The Letters from about *Banburie* say, that the Cavaliers in the Castle there are frighted at the sight of a great man that walkes in a Surplice, and that about *Edge-hill* and *Ketton*, there are men seene walking with one legge, and but one arme, and the like, passing to and fro in the night. This may be thought ridiculous, but those that have heard of the strange apparitions, and Rivers turned into bloud, and such like in *Germany*, and the frequentnesse of them, after great fights and ruine of Counties, will not onely credit this, but reckon it small in regard of those.

They write from *Leicestershire*, that the Lord *Gray* is increased so much

much in his march by the Countrey people that come to him on horsebacke and armed, for the most part, that he is neere six thousand strong.

The Counties of *Kent, Sussex, Surrey, and Hampshire*, have associated and will maintaine 3000, 1000, and 300. horse, to reside upon the borders neere to the enemy.

They say, our prisoners are better used at *Oxford* then they were, and that divers come in with Money to his Majestie; and in particular one woman brought to his Majestie her two sonnes and a thousand pound.

We have it from the North, that the Lord *New-Castle* is not so strong as is talked, and that his Commanders will hardly be dravne out of *Yorkshire*, least they should be plundered by the other partie; and that Master *Hotham* and the Lord *Fairfax* are againe reconciled, and that they assist each other, and that a Captaine of the Parliament side went to the House of Sir *Thomas Ford*, the high Sheriffe last year, where were divers Gentlemen gathered together, friends to the Lord *New-Castle*, the Captaine would needs goe into the house, to know upon what termes they would yeeld, who in requitall shot him, and killed him; his company tooke them prisoners, some fourescore persons, but shewed too much mercy to them, considering how they used their Captaine, not putting any of them to the sword, when by the law of Armes, they might have done all of them.

The Lord of *Northampton* hath surprized fifty-seven Carriers horses coming from *Cheshire*, and other places, laden with Cheeses, and other Commodities, to the great losse of the poore Carriers.

From *Holland* they write that the Queene is ready to set sayle, and that shee onely waits for a Command from his Majestie; shee is well provided of Ammunition, and other things, and hath a Convoy of seven ships from the States.

There was this weeke intercepted a Letter, wherein the great designe about forraigne Supplyes, negotiations, and confederacy, was discovered.

The Lord of *Stanford* is before *Penderice Castle*, in which Sir *Ralph Hopton* is with a small number.

From *New-Castle* the 17. of January.

Here hath been great sealing of Ships, but now they abate of their first demand: here are things sent that were not suffered to be searched, they are directed to *Tower-hill*, pray looke to them, lest any Letters be

be.

be inclosed; We are informed that *New-Castle* almost plunders as they goe: we heare they are 10000. Here is mightie preparation for warre: here came in the *Fortune* of *New-Castle* with some Onions, Sir *Henry Stradling*, two other Knights, and about fiftie Souldiers, and divers of the Kings servants, one of which had charge of a little Coach covered with red leather: this man had but one hand, he said he was the *Queens* Secretary, and said the King should not be ruled by the Parliament, and that he would bring in three Kings, and a Turke that was never Criskened before that should be: here came in the *Queens* Fly-boat, called the *Mary*, with about 100. Souldiers, many of them Comanders, & the conquered of *Absume*, which Captain *Abdale* said was his prize: here they keepe him with Souldiers on board: here came in a hoy of *Hamburge*, and in it Colonell *Goring*: they say, there is five or 6000. Souldiers to come presently after: the fourteenth of this instant moneth came in the *Salymander* of *Amsterdam*, and in it 24. iron Gunnes, and 8. of Brasse: here came in the sixteenth of this instant moneth from *Rotterdam* a Hoy called *Saint Augustine*, which had in it 23. Horses and a Convoy, he hath 20. Gunnes.

There is one come from *Oxford*, who saith they of the Temple demanded of him, whether the streets of *London* did not run downe with the blood of Round-heads yet, and where it sticke that all was not there in commotion and combustion.

It is confirmed that Sir *Edward Baynton* had a designe of carrying Sir *Edward Hangerford* to *Oxford*. You may by this see what confidence is to be put in roaring boyes.

Sir *Nicholas Crispe* is escaped out of the Sergeants hands, for which he is like to suffer, if he finde him not againe.

There was stay made this weeke of the Lady *Spencer* who was going for *Oxford*, who being searched, there was found about here a booke, wherein was written the names, say some, of six Aldermen, and 6000. Citizens that would serve the King in his present Expedition, with their persons, but chiefly their purses, and that 40000. pound was ready for him.

The state of things in *Yorkshire*, according to the latest and best Intelligence, stands thus: The Lord of *New-Castle* intended to advance towards *Oxford*, but there fell out some difference in his Army, he saith the Lord *Savill*, *Newport*, & others, had a plot to surprize the *Queens*, and thereupon hath committed them; but its thought the true difference was the insolency of the Popish partie in the Armie, who as some

report, seeing a Colours in which was set for the defence of the Protestant Religion, they tore it in pieces, with these words; Wee are for the King, and let him settle what Religion he pleases; if wee fight for him, why should not we have ours? For the defeat given by Sir Hugh Cholmeley, it appears to be by second Letters of a Regiment of whom natives were slaine, and divers taken prisoners. The Lord Fairfax grows strong, some say ten thousand, and by the unanimous concurrence of Master Hornum, will be able to put my Lord New Castle to it, that he will have no mind to advance to the South.

For Scotland there have been lately divers Petitions presented in favour of the King and Parliament of England, yet some little difference, but all concur that Religion be set right, and as neere as may be, that they be the same in all the Kingdomes, and that they will undoubtedly assist in that point; and for that purpose its probable, the Lord Lowden and Sir Archibald Johnstone may come to England.

The fortifications of Chester are not cast downe; the malignant parties keepe Watch; search for Letters; bring in Armes day and night; send to Wells for men, being abhorred of their owne Countrey; they that were their friends; now vow they will not obey their Warrants, though they send them out under paine of hell. Last tuesday the Militia and Array should have met at Norwich. The Militia came, stayd an houre, Newes was brought, their bridles were all cut in the stable, which they feared was an introduction to a further mischief, and therefore bought them new bridles, and went away: then came in the Array, who charge us of first breaking the pacification.

The last weeke was the Quarter Sessions, and Bills of evidence were then brought in against two Ministers, for not reading enough of the Common Prayer; The information was under divers Parishioners hands, and the Justices were as fierce and malicious as Devils in setting it on; and some they forced to perjury; and other some did it voluntarily; they would not suffer sworn witnesses to speake, when they saw which way they inclined; the Jury would not suffer them to reade the Statutes they alledged for their defence: in a word, their courses are so desperately wicked, that its likely they are ripe.

Divers men in the Citie were sent for to appeare before the Committee for Examination; for that they refused to pay the summes of money they were assessed at, according to the Ordinance of Parliament of 29. November last; for the assisting of those that have not contributed

ted upon the Propositions for raising of money, plant, horse, and foot-men, and Armes, for defence of the King, Kingdome, and Parliament; or have not contributed proportionably according to their abilities; the same exceeding not the twentieth part of their estates: The persons appeasing were Sir George Whitmore Knight, Michael Gardiner, Thomas Nevill, John Greene Sergeant at Law, Judge of the Stifford Court, London, William Langborne Tinnie Farmer, Paul Pynder, William Tombes, Richard Lane, Laurence Spaght; The six last mentioned, have paid in their moneys, in obedience to the said Ordinance of Parliament: The rest being refractory, and no distresse to be found in their houses to satisfie the summes they were assessed to pay, are forthwith to be sent by Sea; Sir George Whitmore to Tarmouth Gaole, Thomas Nevill to the Countie Gaole of Norfolk, and Michael Gardiner to the Citie Gaole of Norwich.

They write from *Daintrey*, that the people of that famous Countie of *Northampton* understanding that the Earle of *Northampton* had been plundering of *Daintrey*, and was carrying away the goods there, and the poore Carriers horses and lading to *Banbury*, did rise in great numbers, sent out their Scouts, and those met with the enemies Scouts, killed two of them, which made the other run to the Earle, and tell him, the Parliament forces were comming, who no sooner understood it, but he left all his booty and fled backe to *Banbury* as fast as he could. The Letters that come this Monday by the Post say, that Colonel *Ruthen* Governour of *Plimouth*, being desired to prevent Sir *Ralph Hopton* from comming to *Pendenis* Castle, advanced from *Salt Ash* to lie betweene, and would not stay for the Earle of *Stamford*, but *Hopton* having gathered his scattered forces in *Cornwall*, where his partie is most (it being a place full of superstitious and Popishly affected persons) so behaved himselfe, that what with his maine bodie, and an ambush, that he surrounded *Ruthen*, so that he could not escape, he charging home upon his Countrey blades, slew about twentie, and tooke 200. prisoners; there was onely one Knight of qualitie taken, but we hope the Lord of *Stamford* will revenge this with his *London* boyes, and with some Ships by Sea put Sir *Ralph Hopton* to it once more.

They write that the Lord of *New-Castle* begins to molter, and that one *Fenwicke* is fallen off to the Lord *Fairefax*, and that its probable that great body may come to that condition, that the Parliament partie there alone may deale with it.

The

The Letters from *Henry* say, that they in *Reading* fell upon them with a great partie, but the Parliament forces so behaved themselves, though a lesse number, that they drive them out with more losse by far then they themselves had.

The House of Commons this Monday fell into debate of monyes, (the Propositions being now with the Lords) for Sir *John Hobbes*, and tooke the condition of *Ireland* into consideration, and the great distresse the *English* are in there for want of provisions; which is not their case alone, but likewise the *Irish*, who in most parts have not sowed the last yeare, and so are like thousands of them for want of food to perish.

ANIMADVERTIONS

Upon the

KINGS

ANSWERS

BRITISH
MUSEUM

*Essex
Charles I
R*

Read at the Common-Hall, Janu. 13. 1642.

Published as a Caveat to the Common-wealth, Jan. 24.



IN this great contention now produced in-
to mutuall Hostility, such hath been the
the Serpentine policy of the Fomenters
therof, that it hath bin carried about with
such cunning and deceit (taking vantage
upon every occasion to render the ratio-
nality of the Kingdome (the Judgment, Votes, and Or-
dinances of Parliament) contemptible and destructive
to the Common-wealth) that their way is as the way
of a Serpent upon a rock beyond delineation; yet in
part we may observe their subtilty (*tanquam anguis in
herba*) clad in royall Rethorick, *vel ractus venit & tortu-
osus, vel Leonem agit & savit, vel draconem agit & fallit*,
Sometimes in menacing Proclamations, sometimes in
gracious and perswasive pardons, &c. Thus royalty is
abus'd and made a stalking horse to pernicious ends, as
to the griefe of each loyall Subject, to the Primitive

Jan. 24. 1642

constitution or royalty of this Kingdome, consistant of
 of three co-ordinates, a King, and two Houses of Par-
 liament meeting in one Centure of power, as the three
 Essentialls in the Deitie indivisible, yet distinct) may
 be observed in His Majesties Answer to the City Peti-
 tion; for whereas his Highnesse is humbly supplicated
 for the safety of this City and Kingdom, to return to the
 Parliament, the Basis of the peoples safety and founda-
 tion of regality, wherein those many prosperous by-
 past years His Majestie hath been invested, but instead of
 speaking comfortable words unto His people of Person-
 all unity with His royalty, nothing but contempt is
 virtually cast upon the very foundation of His Office,
 ascribing (in His apprehension) all Love, Duty, and Loy-
 alty thereto, and to His Person, to none other, but to the
 inveterate enemies of both, according to the Kingdoms
 judgment and their own practise, which doth strike at
 the very essence of the Kingly Office, contract between
 King and people, to divert it to an Arbitrary usurpation,
 which is no lesse tyrannicall, than wilfull, wherewith
 if the City would side, they should not want renewed
marks of his favour. For at first observe, He greets them
 with His good opinion of it, *That He doth not entertaine*
any mis-apprehension of the love and loyalty thereof; where
of the greatest part he conceives is full; But what part is
 this? is it not the same the Wisdom of the State (which
 is best sensible of its own enormities) adjudgeth its ene-
 mies If so, his Majesty in his bosom hugs a Serpent for his
 safety, which I believe, He desires (as He conceives)
 to be the greatest part, therein pursuing His own ruine;
 but I hope the Lord will strengthen the hands of the les-
 ser, and prosper their worke, that they may vindicate
 His Highnesse, and the Kingdoms safety from that ser-
 pentine brood, who hatch Cockatrice egges, and weave
 the spiders webbe; he that eateth of their egges (oh the
 infelicity

infelicity of His Majesties appetite !) dyeth, and that which is crushed, breaketh forth into a Viper, their works are the workes of iniquity, and the act of violence is in their hands, &c. they have made them crooked paths, whosoever goeth therein, shall not know Peace.

And whereas his Majesty pretends He was driven from His Parliament by Tumults, Contrived by some principle Members of the City, &c.

This often recited P L E A is much to be admired to come from His Majesty, for 'tis not unknown that the morrow after the greatest of those Tumults, he went to London with an ordinary retinue, which if common reason may judge, argues His Majesty was not so sore terrified and affrighted with feare of his safety as this Answer imports; unlesse madnesse be ascribed to his Majesty, to expose his person indefensible upon the exorbitant fury of a multitude, against whose person he pretends they were maliciously invested, and most trayterously bent; but it is manifest to the contrary, for they went in a petitionary way (no Law being to hinder or prevent Petitioners) and if any extraordinary resort were for any other end, it was not in the least for the offence of the Kings person, (as is pretended) but meerly for a loyall presentation of their lives and persons in the defence of the two Houses of Parliament then greatly endangered; oppressed and possessed with great feares and jealousies; this was the worst end, (however unhappily misconstrued) that they had: Therefore His Majesties Accusation of some principle Members, who are (he sayes) well knowne since, &c. Vanishes into nothing, or rather a meer cavill, to wheell about the now affected unhappy design. To proceed His Majesty in His Answer goes on thus.

But His Majesty desires His good Subjects of London seriously to consider what confidence His Majesty can have of security there, whilst the Laws of the Land are so notoriously despised and trampled under foot, and the wholesome government of that City (heretofore so famous over all the world) is now submitted to the Arbitrary power of a few desperate persons of no reputation, but for malice and disloyalty to Him, &c.

Observe in the former clause he commended the City for Love, Duty, and Loyalty, &c. to him, and in the very sequell condemnes them of malice and disloyalty to him, (which grosse contradiction, I wonder his Councell did not see before it was sealed up) for probation whereof, observe, His Majesty asks what security he can have here, whilst the Laws of the Land are so notoriously despised and trampled under foot, and the government submitted to an arbitrary power of a few desperate persons, for malice and disloyalty to him, and yet before of that City (by whom those persons were elected to their Offices, even the Lord Mayor principally aim'd at) he saith, *He doth not entertain any mis-apprehension of their love and loyalty to him.* Therefore if these first words of his Majesty may stand absolute, how is the government thereof committed or submitted to them for malice and disloyalty to him, if committed (or submitted as he styles it) to those persons by them, who are full of love, duty, and loyalty to him: And whereas He Titles it Arbitrary, how can that be Arbitrary either in institution or execution, which hath the free choice and consent of the Major part in both, according to the rationality of the Kingdom, and property of the City: and doth act and move *ad motum primi mobilis*, subjecting to the rationality of the Kingdome, the Laws and Ordinances of Parliament: Now arbitrary government to this is absolutely repugnant, for the one admits

admits of the Peoples choice and consent, the other denyes both, and compells without either.

And further, His Majesty proceeds to possesse the world with an apprehension of their malice and disloyalty, by taking up arms against his consent and expresse commands, the making of collection, &c.

'Tis true, it is against his personall Commands, as withdrawn voluntarily from the station of highest power, for according to the fundamentall constitution of this Monarchy (being a triunall mixture of three Estates in one sublime power) in it can be no subordination or division, but a triple unity limited within the circumference of Royall power, or else in the intervalls of Parliament, or when a King demiseth, with them the triplicity ceaseth, and with him the office dyeth, I mean if it admit of essentiall division or personall concomitance, so that there may be a personal absence or demise from it, and yet the Regality remain absolute; therefore the King (one of this triple unity of State) personally absenting and rejecting the other two, cannot *sensu devise* command Regally, but Arbitrarily, and those his commands in this absolute disjunction, are directly opposite and destructive to the other two estates; therefore in this senoe, as He is a KING, his consent and commands before mentioned, are none at all, but meerly personall and irregall, for regall commandes are tempered and compounded of the reason and judgement of the whole Kingdom, not of the will of one man; so then the Army raised by the Authority of Parliament is not against the Kings consent or command Regall; for Regall consent, command, and authority, is the inseperable adjunct of this triunity, the King and two Houses of Parliament. And whereas therein the King sayes; That all possible means Treason

son and malice could suggest to them, have been used to take away His life from Him, and to have destroyed His Royall Issue. Hence observe, how odious and contemptible He would make the other two estates (contrary to His many Protestations and Declarations) that the hearts of people might in the highest measure be enraged against the faithfull members and Authority thereof, to their and its utter dissolution and destruction. Whence His Majesty should have this horrible mis-conception, I know not; surely His Counsell found not this Diabolicall clause within the confines of their Declarations, Ordinances, Votes, Remonstrances, and Petitions, nor yet read it in the secret characters of their hearts; but if the literature of the heart by the outward actions and Indices of the minde, their many Declarations and Petitions, &c. may be read, I am sure envy it self, nor the quintecense of malice can possibly and justly tax that Honorable Assembly of such nefarious guilt, to *kill the King, and destroy His Royall Issue*; oh monstrous Treason, and impious imputation not to be thought of a Parliament! and never I believe layd to their charge before, for tho it reflect more neerly upon the Army, yet though it transpenetrates on them, have they not, and do they not still labour with all the wisdom and policy they can to rescue His Person, from His pernicious, pestilent, and desperate seducers, that His Throne might be established in righteousness an judgement (the very life of Kingly glory) on Him and His Posterity generation after generation?

And whereas he sayes, *What hope His Majesty can have of safety there, whilst Alderman Pennington, &c. commit such outrages in oppressing, robbing, according to their own discretion, &c.*

His Majesty may understand, that what they do is not Arbitrary and at their own discretion, but by Authority and Ordinance of Parliament, executing Justice and Judgement (forceable compulsion upon obstinate resistance) on such as are able and shall not contrary to their Protestation, defend and supply with their fortunes, the unresistable necessities of the State; so that what they do in pursuance of the Ordinance of Parliament, is not to be ascribed to their discretion, as actions absolute and irrelative to the Regallity of the Kingdom, and so meerly Arbitrary, but in submission and obedience to the Legislative power of the Land, which hath not only instituted and authorized the thing and them to it, but the means, order and manner of its accomplishment: therefore their

their actions are of obedience and not of arbitrary discretion, and so their exaction of legall mulcts is no robbery, no more then the execution of the hangmans office is murder, and the Tax it selfe, which his Majesty asketh, *if it be so defend the Subjects liberty and right?* To wit, to take the twentieth part? is conducent thereto, in regard it is done for the generall defence of the liberty and properties of the subject, which cannot be without extraordinary expence; therefore in case of imminent necessity, and actuall hostility, (the Judgement of the State finding it conducent to its safety, which is the end to all politique constitution) the means of effecting and defending the same, which must transgresse the bonds of ordinary supply, is no more repugnant and destructive to the liberty and property of our goods, &c. then the liberty and property it selfe is to them.

But if it be objected (as in divers scandalous Pamphlets is expressed) that those judgements, votes and ordinances of these two states, doth destroy the other namely the King, and that they are the cause of our calamities, which till they be buried in oblivion will not cease, and therein all property and liberty of subject is smothered and destroyed.

For resolution, let those that would have the King personally the absolute supream head and power of the Land, without Parliament and its inseperable adjunct the judgements, votes and ordinances thereof, know, that therein they make that head an *empty scull*, or at best a politique head without reason; for deprive the politique head of the Kingdom of its votes, judgements, &c. *The reason of the Kingdom*, and it remaineth irrational, and the government thereof vanishes into meere madnesse, fitter for *Bedlam* then a Common-wealth; if this seeme harsh, let them further know, that as much as in them lyes, they labour to make that head as blind as *Bartimeus*. For as the reason of man is the eye of his soule, so the Votes and Judgement of the two Houses are the two eyes of that head; so that those that would extinguish their Votes, &c. (though they extend to the twentieth part) I tell them plainly that therein they pluck the Kings eyes out, and they say *a blind man swallows many a fly*, yea some as bigg as *foreign Ministers*; and be sure whilest those Flies buze about his Majesty, we shall hear nothing but *hum drum*, which noyse threatens greater damage to the true Regality of the King and the liberty of the subject, then the twentieth part, or the Judgement and Ordinances of the State. Whereas his Majesty promises the City to return unto them with his Royall, and without his Martiall attendance, provided they shall suppress all force and violence unlawfully raised there, and shall apprehend and commit to safe custody the persons of those men, &c.

This

This is like *Sampsons* fire-brands to the *Philistines* corn, an absolute invitation to a bloody and direfull insurrection; and yet a little before he sayes, *His desires isto be with them, that the Trade, Wealth and Joy thereof may be revived:* But first they must stand up in opposition and destruction of the State, power, and Authority Legislative of the Kingdom, and present confusion and desolation of the City, veiled under the terms of *defending themselves, and suppressing any force, &c. and apprehend and commit to safe custody the 4 Men:* all which is as much to say, He does not intend to reside in the City (as well as he loves it) till it be destroyed; for let any rationall man iudge, how it is possible but the City must be sweltred in its own blood, the streets filled with dead bodies; and their houses plundered and fired, if such a prevalent insurrection should be, as His Maicsty would ingage the Citizens in to suppress the Militia and Parliamentary power thereof by force; Is this the Trade Protection and glory he would bring to the City? this much deviates from that of *David*, when he cryed out, *Lo, I have sinned and dealt wickedly, but these sheep what have they done? let thy hand I pray thee, be upon me and my fathers house, but not on the people that they should perish.* And for the apprehension of the 4 Men, the maner of it is altogether repugnant to His severall expresses and Protestations, *God so deal with Me and Mine, as all my thoughts and intentions are for the observation and preservation of the Laws of the Land;* is this the observation of the Laws, that affords not them that for their obedience to the Parliament, which every man may claim for his right, due Proccesse and tryall if this import the infringement of iustice, what confidence doth his severall Protestations give us of the common right and property of our goods? But to proceed, His Majesty gives them only this warning, *That whosoever shall contribute or take up Arms under the Earl of Essex &c. shall deny them the benefit of His protection, and shall not only signify to all His Forreign Ministers, That such person shall receive no advantage by being His Subject, &c.* Hence may be observed, That His former Answers, Protestations and Declarations were slender fiduciaries for the peoples trust, for that which formerly was contested and protested against, *what God so deal with me and mine, and We are confident no sober honest man in our kingdoms can believe that We are so desperate or senseless as entertain such designs* is now openly menaced; therefore what may the sober honest man think of all his former expresses in that kind? *that with a probable* he may conclude, the ordinance of Militia not inconsistent with the kingdoms safety, the fears of Forreign force not causeth and thus threatened his adherents to the Parliament most safe.

Buckingham.

Numb. 4.

THE KINGDOMES VVeekly Intelligencer:

SENT ABROAD

To prevent mis-information.

From Tuesday the 17. of January, to Tuesday the 24. of January. 1643.

THE first thing fitting to be communicated in this weeks Intelligence, is Gods goodnesse to the Parliaments forces, in the taking of a whole Troope of the Cavaliers, whereof Master Crofts was Capitaine: Colonel Goodwin fell on the Cavaliers in their Quarters at Piddington neere unto Brill in Buckinghamshire, where they took prisoners

Lieutenant Greene.

Richard Taylor Cornet, and his Colours.

Barn Bradford, Quartermaster.

Hen Scudamore

Sam Bellamy

} Corporals.

Peter Blake of St. Martins in the Fields Gent. Trooper.

Hugh Harby Gent.

Master Vaughan servant to the Lord Rich.

Arth. Ribb Trooper, and Fellow.

Commoner of Lincoln Colledge in Oxon.

Thomas Nicolson of Essex Gent. Trooper.

William Skipwith a Lincolneshire Gent. and one of the Kings privy Chamber.

Mr. Zouch of Oxford Trooper.

James Fleetwood Sergeant to Colonel Ferdinando Stanhope, and 24 Troopers besides, with all their Horses and Armes.

All which persons were brought prisoners to London, the chiefest in a Coach, the rest in Carts, the 20. of Jan. not dragged with Ropes and Chains, through water and dirt, as the poore Inhabitants of Marlborough were from thence to Oxford, and beaten and cut if they stoop but to drinke a little water; the

truth of this cruell usage is most certainly known. And let all the world judge whether the Cavaliers in any part of the Kingdome have had successe in any designe against the forces of the Parliament, since their cruell and barbarous carriage at *Brainford*, and their breach of faith in that horrid designe; have they not since lost *Farnham* Castle, where 120. men were taken prisoners? lost *Winchester*, where 700. were taken prisoners, with horses and Armes? lost *Chichester*, where above 70. experienced Commanders, besides Common Souldiers were taken prisoners, with their Horses and Armes? have they not now lost a whole Troope of Horse at *Piddington*, being of the Lord *Andover* Regiment? Did not Prince *Rupert*, and Marquesse *Hartford* goe with 7000. foote and horse against *Cirencester* in *Gloucestershire*, and forced to returne, without daring to attempt any thing upon that little Towne, to their great dishonours? hath not Sir *Ralph Hopton* been beaten from *Newbridge* in *Cornwall*, to *Salisbury*, and from thence to *Mount Edgecombe*, leaving for haile all his Ordnance and Ammunition behinde him? is not that Cloud in the West almost dispersed? doth not the Lo: *Fairfax* make good his Quarters against the Popish Army on the one side, and the valiant Sir *Tho: Fairfax* on the other side, at *Bradford* and *Hallifax*? (having lately taken Sir *John Gough*, Sir *John Danby* and others prisoners) keeping those enemies to our Religion, Lawes, and Liberties, in such awe, that they dare not advance either into *Nottinghamshire*, or *Lancashire*, with any considerable strength? hath not Sir *Hugh Cholmley* given a defeat to the Earle of *Newport*, taken severall prisoners, and slain divers? and hath he not since that time taken Colonell Sir *Hen: Slingsby*, and 80. Souldiers more prisoners? hath not the *Northampton* Forces this last week driven back the Cavaliers from *Dunstable*, and rescued what was there plundered? Are not the Cavaliers that were in the County of *Lincolne* all fled to their Sanctuary at *Newark*, under the command of the Earle of *Chesterfield*, as soon as the Lo: *Willoughby* safely arrived at *Grantham*, with 6. Troopes of horse to joyne with 2000. men in Armes at *Lincolne*, besides Captaine *Aisconghs* Troope? doth not the Towne of *Nottingham* strongly fortifie themselves against the Cavaliers? and hath not the Lord *Gray* sent them 100. Dragooneers, all Saylor, to mannage their Ordnance, and assist them? nay, tell me wherein the Cavaliers and Papists have been successefull, notwithstanding all their perfidiousnesse, and treacheries? And can we imagine that God will not continue the blessing of us with successe in so good a cause? The consideration of all which, should inflame the hearts of all zealous Protestants with unanimous resolutions to weed out these Tares, and Cockle, Cavaliers, and Papists, from Gods field of wheat, which they endeavour to choake and extirpare.

2. There was a discovery made of Intelligence that was often held between the Court, and some neire the Parliament, giving a daily account of the passages in both houses, and at the Committee for the safety of the Kingdom, as appeares by three Letters of severall dates, of one and the same hand, directed to Secretary *Nicholas*, which were intercepted, The businnes is taken further into examination to find the Authors thereof, that the Kingdome may know who was the weekly Intelligencer to Court; expressing so much disservice to the Parliament, writes so scandalously of the proceedings, that the death of Master *Boys* may not be forgotten, who lost his life at *Reading* upon a bare Suspicion that he was a Spie. Sir *N. C.* a Citizen of *London* was committed to safe Custody, concerning whom, there was mention made in one of the Letters intercepted viz. To Sir *N. C.* for secret services 3700. li. which he saith was for secret services done before the Parliament against the Scots, as the Lord Cottington can witnes (*Lupus in fabula*) though the Talley is lately stricke, and denyes the weekly Letters of Intelligence to be his hand writing, upon further inquiry and perusall of his Book, it appeares such a summe of 3700. li. was due from the King to him for the losse he had received in the sale of 10000. li. worth so Commodities to supply the first unnaturall war against the Subjects of *Scotland*; but Sir *N. C.* is since escaped out of custody, this occasions more suspicion. The Parliament hath ordered that no Carts, Waggon, Carriers, or any manner of Carriages whatsoever shall goe to *Oxford*, and if they doe, that their goods be taken as prize; and if any person presume to goe without consent of one, or both Houses, he shall be apprehended, as a Spie, and proceeded against accordingly, and all Court of Guards about *London*, and the Countries adjacent are required to be vigilant herein, and that no servant to any that beares Armes against the Parliament shall reside about *London*, or *Westminster*, and if any such doe, to be apprehended and proceeded against as Spies.

3. His Majesty hath returned an Answer concerning the Earle of *Essex* his desire to exchange prisoners, that he will send an answer by a Trumpet of his owne (being not yet resolved what prisoners to exchange) which causes much murmuring at *Oxford*, that the King should be so remisse in the releasing of his Cavaliers upon equall termes. It were to be wished that the prisoners at *Oxford* were used by the Poynt Marshall like Christians. There are those here in Towne that were eye-witnesses, that 10. dayes together the *Martborough* men were so chained and tyed together, that not one could lye downe, but all must lie, nor one stand up, but all must doe the like; and they lay there for that time in their own Excrements on the hard boards, and had but one penny farthing allowance a day, and some of them that were

wounded, were very obnoxious to themselves and the rest by the *smell* thereof (no Surgeon suffered to dresse them) it is incredible that men could bee so inhumane to afflict them with such savage usage, whereby some twenty of them got the Flux, whereof most are dead since: with what respect the prisoners taken by the Parliament are used, let the Malignants themselves speak, not onely lodged in good beds, but (whilst they were here in *London*) their friends allowed to see them (12. Coaches attending at a Prison sometimes) and bring them what provision they please, but in regard the designe of the Malignants in *London* was to have broken open all the Prisons; sixty of the principall Commanders were sent in Coaches to *Winfor* Castle, and beds, &c. after them, the day before Mr. *Herm* delivered the Kings Message at *Guild-Hall*.

4. The Propositions (which the Kingdome longs to have Intelligence of) for reconciling the differences between the King and Parliament, are all concluded of by the Commons, and sent up to the Lords, who within two dayes will finish them, they being closed up with the Bishops Bill, which disposes their estates (except what is allowed to His Majestie for a Revenue) for the support and maintenance of a godly and a Religious Ministry throughout the Kingdome, who although they will want the titular name of *Grace*, as Archbishops have: yet are to be such men as will be more elaborate for the increase and knowledge of the feare of God in the people, then the Bishops, Deanes, Prebends, Pluralists, &c. have done, who have had somethousands a yeare, none under severall hundreds a yeere, and how many of them are there that never tooke the paines to preach foure times a yeer, regarding more the profit that accrued unto themselves, then the glory of God in the true and constant preaching the Word to save soules: The Bill of Pluralities is likewise pass both Houses, as one Proposition: The Bill for a Sinod, who are to consider of the distractions of the Church, and to present to both Houses of Parliament, what forme of Church-government is expedient to be settled, (for without order all must come to confusion) in this Kingdome.

It is observable that when the Protestant Religion first began to flourish in this Kingdome in *Edward* the 6. time, the Bishops that were then in the House of Peeres, did all enter their Protestation (as by the Record appears) against the setting of the Booke of Common Prayer (soaverse were they then to Reformation, as the present are now) which the Protestant party were then glad to obtaine, taking it as a step or degree to a further Reformation; for if their wisdomes had not prompted them to accept of that step of Reformation, the Adverse party was so potent, that there had been nothing of the Protestant Religion then settled by publique Authority.

To

To returne to the Propositions, both Houses have limited a certaine time to His Majestie, to give his positive answer to the Propositions, which is within ten dayes after the delivery of them; Because the Parliament will make short worke of the businesse, that if in case His Majestie (which God in his mercy divert from His thoughts) shall rather incline to those *Irish* and *English* Papists, Delinquents, and Cavaliers about Him (who have malicious and by-respects of their owne) then to His great Councell the Parliament (who have no end of their owne, but Gods glory, the advancement of the Gospel, the prosperity of His Majestie, and the safety and peace of the Kingdome) that then the Kingdome may know it, and be animated presently to rise and execute *Bradford Club-law* upon the Cavaliers, and every County adjacent, to send their young men with Clubs, Syles, Forkes, Flayles, to assist the Army and Trained Bands, and to march to *Oxford*, or elsewhere, and all Counties that environ it, and there to demand of the Cavaliers to deliver His Majestie, or not to spare a man of them, the finger is better off then alwayes aking, for if this time continue six weeks longer, expect famine to ensue: And therefore if *Gloucestershire*, *Wiltshire*, & *Somersetshire* draw into a Body, the Forces they can conveniently spare, which will be at least 14000. armed men. And *Warwicke*, *Northampton*, *Bedford*, *Buckinghamshire*, and *Hertford*, their forces which will consist of 8000. at least; and *Hampshire*, *Sussex*, *Surry*, their forces, which will be 4000. at least, and *London*, *Middlesex*, assist but with 5000. more, and severall places of Rendezvous; be appointed neere to *Oxford* (or elsewhere where, where the Cavaliers shall keepe the King) what will not these forces be able to doe (with Gods blessing) having the Earle of *Essex* Army to joyne with them, no doubt will end the dispute, and bring King *Charles* with joy to His Parliament; if Counties be backward herein, it may happen to be with them as it is with *Oxfordshire* and *Berkeshire*, who were sent unto by the Parliament, after the battell at *Reimton*, to raise their Forces to prevent the Cavaliers coming, they gave this answer, that their Counties were so poore that they were not able to pay their souldiers, but the Cavaliers can compell those two Counties (against their wils) to pay 6000 li. a moneth contribution to maintaine them, and plunder them besides; this should be a Caveat to other Counties, timely to assist the Parliament, not to lose one dayes time, if the Propositions be denied: but to make short worke of the businesse, before the Earle of *Newcastles* Popish Army doe joyne with the *Oxford* Army.

3. The intelligence which is come out of *Yorkshire* by severall Letters, it is to this purpose: That Sir *Hugh Cholmsley* having notice of the intention of the Earle of *Newport* to fall upon his Quarters: Sir *Hugh* prevented him,

and the night before beat up the Earles Quarters, tooke 20. prisoners, with their Horles and Armes, killed severall, and his Lordship keeping a breed of the Horse he had at the Isle of *Ree* in France, for his owne Saddle, made a great use of this now, as he did of that then, leaving his Hat behind him for haile: Sir *Hugh Cholmley* rested not here (that the Parliament might see that his affection was right to them, and the Lord *Fairfax*, though his judgement led him all that time to stay in the East Riding, and not to march with his Regiment to the Lo: *Fairfax*) but advanced from *Marlton* with his own Troop of horse, 150. foot, and Sir *Mar. Bainton* with 100. Dragoones, when they were come within a mile of *Gisbrough* in *Cleveland*, Collonell Sir *Robert Strickland*, and Collonell Sir *Hen. Slingsby* advanced towards them with 500. foote and horse, being all the forces they had there quartered, and tooke the advantage of a hedge and a lane, and skirmisht two houres with the Parliaments forces, but at last the Cavaliers were put to flight, 80. taken prisoners, whereof Collonell Sir *Hen. Slingsby* was one, and pursuing them to the Towne, though Collonell *Strickland* made as much haile away as the Lord *Newport*, yet Sir *Hugh Cholmley* tooke about 40. horse in *Gisbrough*, and pursued those that fled over *Yarm* into the Bishoppricke of *Durham*.

6. To *Durham* there came on Wednesday last from *Newcastle*, about 8000. Armes, with proportion of Ammunition to be conveyed to *Pemfret*, to the Earle of *Newcastle*, and from thence to the Kings Army: Colonell *Slingsby*, and Colonell *Strickland* were raising their Regiments to conduct them from *Durham*, which hath occasioned a misreport in the City of *London*, That two Regiments of the Popish Army was cut off, whereas it was the Forces of the two Colonels (as before mentioned) both their Forces consisting of above 500. men: And the report likewise is not true, that the Lord *Fairfax* Forces is got between the Earle of *Newcastle*, and the Armes and Treasure that is come to *Durham*.

7. It is indiscretion to looke through a multiplying glasse on the actions of either side, and therefore no partiality shall (by me) be used on either side. Information is come by divers Letters out of the West, that after Sir *Ralph Hopton* was beaten out of *Salisbury*, he marched 12. miles from thence into *Cornwall*, Collonell *Rutben* pursued him, and quartered his force at *Liscond*, within three mile of Sir *Ralph Hopton*, thinking he fled directly to *Pendennis* Castle: the next day upon what grounds (it is best knowne to his Counsell of Warre then present) Collonell *Rutben* advanced with intention to execute the speed of his pursute upon the enemy, who having intelligence thereof, laid an Ambuscado in a most advantageous passage, and defeated Colonell *Rutben*, put his foot to flight, tooke 4. pieces of Ordnance, and divers Armes,

Armes, and about 3000 prisoners, whereof Sir *Clifford* *Gallant* is conceived to be one. The Earle of *Stamford* was upon his march with 8. piece of Ordnance, and sufficient strength to have joyned with Colonell *Ruthen* the next day: but he had the day before frustrated the expectation of the issue of that joyning, by an untimely precipitation, and as some say, with an overweening hopes of gaining the whole glory of the successe to himselfe, but he met with the Proverbe; *Cavis festinans cecos edulat catulos*: *Sahash* is yet the place of Rendezvous for the Parliaments forces, who notwithstanding the late sudden Westerne storme contracting that Cloud in a little forme againe, make no question by their againe still pursute to dissipate it.

8. This puts me in minde of the great joy at *Oxford*, on Thursday last (for it seemes they had quicke intelligence) of this victory, but it was reported to his Majesty that 1200. were slaine: this one advantage obtained by the Cavaliers, they more cracke, and esteeme of, then the losse of *Winchester*, *Chichester*, and other great losses they have had.

There is a discovery of a party the Cavaliers have in *London*; some of that their partie sending wine to *Oxford*, and in the Barrells amongst the wine, gold and great Bira, and letters in Parchment, all which were intercepted and brought to *Winster*: It is not to be expressed the fright the Cavaliers were in when the Troope neere *Brill* was surprised they being ready to forsake their quarters there, which they cannot continue but small time, having already exhausted all what that Country can supply them with.

9. In *Northamptonshire* that unsuccessfull Earle of *Northampton*, when he came to *Daintrie*, he loaded divers Carts and Waggon with plunder which he had there taken, but the *Northampton* Forces, having notice thereof; halted thither, their Scouts happened upon the Earles, being five, two they killed, and three they tooke, by the advantage whereof, the rest of the *Northampton* forces came to the latter end of the reckoning, the Cavaliers fled, left all their booty behinde ready laden, to the great comfort of the owners, who had it restored honestly to them, one man having therein 600.li. worth of Cloth.

The designe on those parts will be on *Newark*, the Lord *Gray* on the one side, with a Regiment of horse and foote, the Lo: *Willoughby* on

on the other side, with 2 Regiments of horse, and 200 foot, and a
right valiant Sir John Gell in *Darbyshire*, with 500 horse and foot,
and 400 out of *Nottingham*, and all of them at once to fall upon
Nottingham, to secure that passage over *Trent*, yet in the Cavalier
hands.

10. Out of *Scotland*, the certaine newes is, that they have petitioned his Majestie forthwith to returne to his Parliament, and to disband his Popish Army, otherwise they must observe the Act of mutuall assistance: the Gentrey of *Fife* in *Scotland* did insist and presse the Countsell to call a Parliament presently, and not to stay for their Triennial Parliament but to call a Parliament presently, because the affaires of *England* could admit of no longer delay.

11. From *Holland* they write that the *Queene* is gone from the *Hague* to *Rotterdam*, intending there to take shipping: but whether bound, or for what place or Port, they mention not: From *France* they write of great preparations, for *Italy* generally said, yettis good for *England*, to take heede least they doe as *Water-men*, *Looke one way*

13. *Henley* men in *Barkshire*, who once invited the Cavaliers amongst them, but now by wofull experience being made too sensible of their insupportable plunders and rapines, would be glad to free themselves, to which end they became humble Petitioners to his Excellency, General for the Parliament, to assist them with 1000 Souldiers to defend them against the insufferable violences of the Cavaliers, which at length his Excellency condescended unto, sent them a Regiment, who were not warme in their Quarters, not having time to set their Watch, but the *Reading* Cavaliers (having perfect intelligence) with 500. Dragooneers, and 3. Troopes of Horse entered the Towne to the Marketsted, to put an onslaught on them, but were in gaine repulst, with the losse of at least twenty of them, being slain two of them being Commanders of quality (though not yet known as appears by great lamentation for their deaths at *Reading*, as some of that Towne have observed)

TWO ⁶
PETITIONS.

Lately presented

By *Noblemen, Barons, Gentlemen, Bur-*
gesses and Ministers, of the Kingdome of
SCOTLAND. K.

To the Right Honourable the Commissioners
for the Conservation of Peace betweene the
two KINGDOMES.

For pevention of Mis-prisions, Iealousies and Inconveni-
ences, that might arise by Printing His Majesties
late Letter, to the Lords of His Majesties Privie
Counsell of Scotland, concerning the
Parliament of ENGLAND.



Jan: 24. 1642 LONDON.

Printed for *Henry Overton*, and are to be sold at his
Shop in *Popes-head-Alley*.



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To the LORDS, and other Commissioners
of Parliament, for conservation of *Peace* between
the two KINGDOMES.

The Petition of Noblemen, Barons, Gentlemen,
Burgesses, and Ministers, occasionally met
at EDENBURGH.

Humbly sheweth,



HAT notwithstanding they are confident not only of your Lordships ability, care, and diligence to acquite your selves faithfully of that weighty charge of conservation of the Peace betwixt both Kingdomes, during this *interim*, according to the trust committed to your Lordships by His Majesty and his Parliament: But also that your Lordships considering that the mutuall Peace of both, cannot long consist without the severall Peace of either within themselves, will labour by all meanes possible to quench the Combuſtions in our Neighbour Kingdome: Yet (to the great griefe, and heaue regraitt of your Petitioners and of all who tender the glory of God, the Kings honour, the promoyeing of the intended Unitie of Religion, and Uniformitie of Kirke Government, and continuing the solemnitie established Union between the two Kingdomes) they have understood, That the Lords of His Majesties Privie Council, have by their Warrant and Command lately put to the Presse His Majesties Letter, containing Aspersions of odious and desperate Rebellion against the Parliament of *England*, without Printing the Declaration of both the Houses of Parliament, of which His Majesties Letter is the Answer; which Publication they feare shall be taken by the Kingdome of *England*, as an approbation of the Contents therof, condemning all their proceedings, as many here doe interpret the same. And therefore, humbly conceive will tend to the diminishing of Confidence between the two Kingdomes, to the breeding and increasing of Jealousies, the interrupting of their happy Union and

Peace, and impeding the progresse of the so much desired Unitie of Religion, and Uniformitie of Kirke Government, by former experience found and by publique judgement lately declared to necessary to the preservation of the happy Reformation, restored to us by the blessing of God.

Likewise they have heard that there are sundry Papers and Declarations now presently at the Presse, and to be spread through this Kingdome, declaring the Parliament of *England* to be Rebels and Traytors, and their Actions Treasonable and Rebellious. And doe remember how grievous it was to this Kingdome in their own troubles, to heare that Declarations of the like strain were Printed, and spread through the Kingdome of *England*, against their Loyalty and dutifullnesse, which therefore were recalled, and suppressed, and forbidden, according to an Article of the late Treatie: The like wherof cannot but be required and expected from us, by the Parliament of *England*.

And they your Petitioners conceive that the Printing and spreading of these to animate the People against them as Traitors and Rebels, can be esteemed by them no lesse then a great weakening of Confidence, and breaking off the straightly bound up Union between the two Kingdomes; All which they intended to have represented in an humble Petition to the Lords of His Majesties privie Councell: But wanting the opportunitie of their Lordships sitting at this time, therefore they have remembred the occasion of your Lordships sitting; and it is the humble desire of your Lordships Petitioners that your Lordships, who are entrusted by His Majesty and the Parliament with the conservation of the Unity and Peace, and to whom properly belongs the applying of all meanes which may serve to that end, would be pleased out of the Conscience and care of a trust of so great weight and deep concernment; upon the former Considerations, and others obvious to your wisdomes, to provide some speedie remedie for removing all occasions of Jealousies and impediments of your Lordships Treatie with any good successe, by clearing the meaning of that Publication, by causing to be published the Declaration of both Houses of Parliament to their Bretheren of the Kingdome of *Scotland*; by stopping these other Declarations at the Presse; and by any other meanes which the depth of your wisdomes can finde expedient, for the preserving Peace at home, con-
serving

serving the Unions betwixt the Kingdomes, and promoting the Reformation of the Kirke of *England* a mean of all others most conducing to the perpetuating of both, whereby the name of the Lord shall be great in this Land, the Kings Majestie His name be renowned upon the earth and His Subjects live a quiet and peaceable life under His Government with all godlinesse and honestie; which is the fervent and unfained Prayer to God of your Lordships Petitioners.

All which they represent to your Lordships wise Considerations, and expect your Lordships gracious Answer.

Apud Edinburgh sexto die Mensis Januarii,

1643.

THe which day the supplication above written, being read and considered by the said Commissioners, and they advised therewith they declare, That they will be readie to use their best endeavours for removing all Jealousies and misunderstandings, and conserving the Union betwixt the two Kingdomes. And for answer to that part of the said supplication touching the clearing of the Councils meaning of the publication of His Majesties Letter, and Printing the Declaration sent from the Parliament of *England*, the said Commissioners will seriouslie recommend the same to the Lords of His Majesties Privie Councell, that they in their Wisdomes may think on the fittest way for removing of any mistakes or Jealousies. And as concerning that part of the suppliants desire for stopping the Declarations at the Presse, the said Commissioners will be carefull by themselves and likewise recommend to the said Lords of Privie Councell, that nothing be Printed to the prejudice of His Majesties service, or which may breed a misunderstanding betwixt the two Kingdomes.

TO THE
RIGHT HONOURABLE,
The Lords, and others Commissioners of
Parliament, for conservation of Peace betwixt the
the two KINGDOMES.

The humble Petition of oblemen, Barons, Gentlemen,
Borroughs, and Ministers, occasionally met at Eden-
burgh.

Humbly sheweth,



HAT whereas your Lordships upon the humble Petition for removing all grounds of mistakes betwixt these Kingdomes, which might arise from the Lords of his Majesties Privie Councell giving warrant and Command to print his Majesties Letter without printing of the Declaration of the *Parliament*, whereunto it was an answer, was graciously pleased to recommend seriously to their Lordships wisdom, to thinke on the fittest way to remove occasions of misunderstanding betwixt the Kingdoms; And upon the Petition given in by them, to their Lordships of his Majesties privy Councell on the last day of *May*, for to chew all offer and answers which might directly or by conference breed Jealousies betwixt the Kingdomes, and to take the advice and concurrence of your Lordships in all matters that might concerne the common Peace betwixt the Kingdomes, that your Petitioners present feares might be removed and they secured from the like dangers in the *Interim* betwixt *Parliament*. Their Lordships were graciously pleased to answer, that they would take a speciall care, not to doe any thing which may infringe the union and Peace or weaken the confidence betwixt the Kingdomes so happily established by his Majesty in both *Parliaments*. And that the Petitioners should have no occasion or necessity from their Lordships to trouble themselves, or the
Councell

Councell hereafter with Petitions of that kinde. Therefore it is your Petitioners humble desire that your Lordships will be pleased with their former desires seriously to recommend to the Lords of his Majesties Privie Councell, that they would be pleased in their Answer to his Majesties Letter, or to the *Parliaments of England* Declaration and in any other thing, which hereafter shall come to their Lordships hands, and may concern the Article of the late treaty, and the common peace betweene the Kingdome, for to take the advice and concurre of your Lordships, who are intrusted by the Kings Majesty and *Parliament* with the conservation of the common Peace, and prevention of all occasions of trouble, whereby their teares, the occasion of their meeting, & supplications would be prevented. And that whereas in the Petition of the last of *Ma*, 1642. They earnestly desired that the Lords of his Majesties most Honourable privie Councell & that your Lordships & every one according to his vocation, would contribute their utmost endeavours to remove the misunderstanding and distraction betwixt his Majesty and the *Parliament of England* (which was ever esteemed by them his Majesties greatest, and most faithfull Councell) becaute the continuance thereof could not but trouble the peace of the Kingdome: And therefore your Lordships have bin, and are endeavouring to remove the same, and to further the blessed worke of Reformation, which so earnestly desire a peace in both Kingdomes. And on the other part since these differences, by the sword upon the instant and grounds exprest in their Declarations the 29. of *September* last, cannot but involve this Kingdome in that common calamity. The consideration whereof, and of the meanes to prevent or remedie the same and of the dangerous consequences thereof requireth the deepest thoughts of the greatest Councell of this Kingdome, and that your Lordships by your Commission are obliged to represent to his Majesty, and the next *Parliament* the causes, and occasions of the disturbance of the common peace, and the dangers of this Kirke, and Kingdome, in regard of the Popish Rebellion in *Ireland*, and of the necessities of our own Armies there, and of the great distractions in *England*; wherein Papists and Prelates are armed, and of divisive motions at home requires a speedier advice and remedie, nor the next triennuall Parliament. Therefore as it is the humble desire of the Petitioners, and we believe of the most and best part of this Kingdom, to have their addres to the *Parl.* within this Kingdom for their best

best advice and concurse, to preserve the Church & Kingdom from ruine & to contribute their utmost endeavours to the present settling of the differences between his Maj: and any of his other Kingdomes

So for our exoneration, we most earnestly request your Lordships taking the premises into your serious consideration, to supplicate His Majesty for calling and convening presently His great Council of Parliament, as the last remedie and refuge known to us in the like extremities.

And that whereas there is a Popish Army raised in the Northern parts of the Kingdome of *England*, whereby what ever they pretend for the present, if by that power they prevaile, the Kings Majestie His sacred person wilbe endangered, and He disabled to maintain the reformed Religion, idolatrie and Superstition wilbe reduced and Antichristian Tyranny set up againe; the hopes of Unitie in Religion and uniformitie of Church Government, so much desired and endeavoured not delayed only, but altogether destroyed; and the happy Union and Peace betwixt the Kingdomes, not only infringed, but utterly broken off. And finally, the blessed Reformation of this Church, the fruit of many prayers and much paines expoted to a fearefull hazard from their malice and power, who conceive their troubles and dilappointments hitherto to have had their rise from hence and so the Kingdome involved in a new trouble more terrible then any losse hath been.

It is your Petitioners humble desire, that your Lordships out of your tender and Loyall respect to the safety of His Majesties person and peace, for the maintenance of the Reformed Religion, out of your love and care of Religion, and of the reformation of this Kirk, wherof your Lordships have been by the blessing of God worthy instruments; out of your hatred and detestation of Idolatry, and Antichristian slavery and out of your consciences of the trust committed to your Lordships by His Majestie and Parliament for conservation of the Union and Peace betwixt the two Kingdomes, would be pleased humbly to supplicate His Majestie, for disbanding by His Royall Authority the Popish Army, that His Majesties person may be safe, Religion and Reformation secured; and your Petitioners freed of their feares, arising from thence. All which we humbly represent to your Lordships wise considerations, and expect your Lordships gracious Answer.

London. K. pp. London (1641)

7
Numb. 24.

THE
KINGDOMES
Weekly Intelligencer:

OR SPECIAL
P A S S A G E S

And certain Informations from severall
places, Collected for the use of all that desire
to be truly Informed.

From Tuesday the 17. of January, to Tuesday the 24. 1642.

THere were three Gentlemen came this day in a Coach to the
Royall Exchange; and one of them as he walked above in the
Exchange used many words of defiance and challenge against
the City and the Parliament, cursing all those that would fight
against the King, &c. Whereupon he being himselfe in the habit of a
Soldier with his right arme in a great Orange Skarfe he was presently
apprehended by a Constable and brought before the Lord Mayor, and
being examined, he said that his name was *Thomas Heyrick*, a Gentle-
man, and one of *Charles* Gentlemen, but was now of the
Bar of *Essex* his life guard and had lost the use of his arme at the battel
in *Weymouth* field. Then a very honest and sufficient man that lived neer
to the Exchange being examined what words he heard him speak, he
said that he heard him (without any provocation at all thereunto) curse
the Parliament calling of them dogs and the like, and that he being he

Discovered

his house about a fortnight before did carry himselfe very uncivilly and without any cause stroke his maid-servant, and frightened his wife and he and his company had ribbands about them of the Kings colour. And one Mr. *Wishers* an Exchange man being examined, said, that the said Mr. *Heyrick* coming upon the Exchange by his Shop and viewing the commodities which were upon the Stalls, said in derision and in a disdainfull manner, what are not all the Bodkins and Thimbles carried into *Guild-Hall* yet, which words together with the former were proved by divers other substantiall witnesses; After which Mr. *Heyrick* declared, that notwithstanding these things were proved against him, he had a good affection to the Parliament, and was ready to spend his best blood in the cause as he had lost the use of one of his armes in it already, and desired that if any such uncivill words and behaviour were committed by him, that they might be attributed to a disease which he was subject unto, being the falling-sicknes, and not from any ill opinion he had of the Parliament or malice against the Citie of *London*, for usually before that fit did come he was unsensible of what he did, and had oftentimes done those things at such times by reason of the violence of his disease when he was not himselfe; which afterwards he was sorry for, and for ought he knew he might have one of his fits that night: But it was answered, that the nature of that disease was usually to captivate the senses and to take away the speech and not to break forth in this manner, or if it were so that he spake he knew not what, yet if he had not an evill opinion of the Parliament and the cause which he had undertaken to fight for, he would not have uttered such speeches, for out of the abundance of the heart the mouth speaketh, and at this time he was very sensible of what he said, and it was not an houre before that he uttered the former speeches. It was also demanded whether he were utterly cashiered, or whether he still continued in pay for the Parliament under the Earl of *Essex*, and he answered that he was still in pay for the said service, and that he was very little behinde of any pay that was due unto him, upon all which matters and for that he could not produce any testimony that hee was troubled with any such disease, but his own bare assertion although he had time and liberty to send for any friend to have come to him, he was committed to the Compter there to remayne untill the business could be further examined.

This week Colonell *Goodwyne* being at *Alisbury* with a Regiment of Dragoones

(197)

Dragoons, and having Intelligence, that a Troope of the Kings horse were quartered at a small village near unto Brill, which is about foure miles from Alistury, the said Colonell at his usual house went to bed, that he might not occasion any suspicion to any (which peradventure otherwise would have given notice to the Enemy) that he intended any suddaine designe, and about twelve or one of the clocke in the night, he suddainly rose up again, and with about 200. horse and Dragoones marched to the village where the Enemy was quartered, and missing of their Scouts, got suddenly into the said village, and took about fifty brave horses, with saddles, pistols and carbines, and some other armes and ammunition, together with forty five prisoners which they took, most of them being in their beds, with the Lieutenant and Cornet, which were all brought up to London on Thursday night last; and on Friday last they were committed to prisons about London, there to remain till further leisure to examine them.

There was a Letter lately intercepted, discovering an intention of the Malignants about London to raise about Forty thousand pounds to send to the King at Oxford: and seeing they are so full of money, it is hoped that there will be a present course taken with them that shall refuse to pay the subsidies which are behind, and the other assessments to the Parliament, for the maintenance of the Army which under God were the means to preserve this City from utter ruine and destruction, when the Cavaliers had approached within eleven miles of it, where it cannot be thought (by any indifferent man) that they would have been more mercifull then they were at *Braintree* where they used both their friends and foes alike, and promiscuously plundered them all, without respect of persons.

71 Sir *Nicholas Cripe* (one of the late Farmers of the Customs House) was this week brought to the House of Commons and examined upon some accounts; wherein it appeared, amongst other things, that His Majesty had received by his means great loss and damage: whereupon he was committed to the custody of the Sergeant at Armes, there to remain till the bufingoff, he further examined, but since he hath made an escape, and it is thought he fled to *his friends*.
71 Out of *Shropshire* they write, that the new High Sheriffs of that County had a Commission from His Majesty to seize upon the estates of *several* persons, of all manner of persons that will not absolutely declare themselves to adhere to His Majesty, and utterly desert

the Parliament: If this be true that such Commissions be granted it will be a means to make men pay in other places their assessments the willinglyer to the Parliament, for there is a great deals of difference between paying an e sy and equal proportion of money to preserve all the rest of a mans estate and to have all that he hath taken from him in an instant.

The Counties of Kent, Surrey, Sussex and Hampshire have desired the Parliament that they may be allotted for the mutual defence of each other against any that shall endeavour to disturb the peace of those Counties, and intend to raise about three thousand Dragoones and three hundred horse to secure themselves against Papists and their adherents.

It is to be observed that although there hath been a competent number in every County of this Kingdome that have declared themselves for the King and Parliament, of which number I cannot forget Essex, Hartford-shire and Buckingham-shire, yet as the case now standeth according to some late experience of their fidelity) the County of Gloucester deserve no small commendations where notwithstanding the Cavaliers have done great spoyle and mischief, in all the other Counties round about it, yet such hath bin their courage and resolution of that County, that they have alwayes hitherto (and no doubt will not hereafter be wanting) to defend themselves against the violence and oppression of the Cavaliers, and have exercised the true art of warlike policies, which do alwayes rather seek to encounter with the enemy within their owne precincts then to make that Country or place which they aim at to be the seat of Warre, which was the reason that they sent aid to the Parliaments Forces when they were to go against the Kings forces at Worcester, and of the defeat given to Sir John Byron at Burford, where they fell upon him and took divers of his men prisoners, and slew divers others when they

had not made any particular attempt upon that County at that time but were quartered upon the edge of that shire, whereby they might justly expect that they did but watch an opportunity to do them mischief, and the said Sir *Iohn Byron* at that time received such wounds wherof (as it is reported by those that come from Oxford, he is since dead), and therefore being desirous to be quite rid of their company, they have intreated the Parliament to send them some aid and assistance both for the defence of their County, and to helpe to drive the Cavaliers out of the County of Oxford, profering to adde unto those forces which shall be sent thither by the Parliament some thousands of horse and foot they having about foure thousand already in armes (as it is credibly reported by those that come from thence) to assist the Parliament, which request of theirs was readily imbraced by the Parliament, and thereupon it is ordered that Sir *William Waller*, and foure other Commanders, shall shortly goe into that County with about five hundred horse and five hundred Dragoniers to aid them and to be ready to fall upon the Cavaliers in Oxford-shire.

Letters from *Ireland* say there is great want of supplies, for the great distractions in England doth so much encourage the Rebels, that they threaten to make an attempt against *Dublin*.

There was a report about *London*, that there was a great fight this weeke at *Reading*, between the Kings Forces, and the Parliaments Forces, but the truth is there was no such thing, but a considerable part of the Earle of *Essex* his Forces do lye neare *Reading*, and if the wetness of the season do not hinder, the Towne will be taken without much difficulty.

On Friday, after the House of Commons were met, *Lieutenant Green* and the Cornet of the Troop that was taken at *Brill*, and brought up the night before, with about 40 Cavaliers

liers were brought to the Court of Guard in the Pallace-Yard, there to be kept as prisoners, till further order should be given from the House; It is reported that the *Cornet* is Sergeant *Francis* his Sonne, and the Motto in the *Cornets* Colours was *Ratio Vltim. Regem*, with a Pistoll and a Dagger crosse.

Collonell Ballard being made Sergeant Major Generall for *Lincolnshire*, is gone downe thither with fiftene Troops of horse, which together with the helpe of *Lincolnshire* men; and the Lord *Fairfax* his Forces on the other side, it is hoped will be able to encounter with the Earle of *Newcastles* Army of Papists, and to prevent supplies from continuing to *Oxford* from *Newcastle*, and so happily may meet with the Earle of *Newcastles* Horse, which are gone to *Newcastle* to fetch Money to *Oxford*.

From *Worcestershire*, it is informed that Sir *William Russell*, and other *Array*-men do still continue in the citie of *Worcester*, where they have about foure or five hundred men, but not all Armed, and doe begin to lay heavy Taxes upon the Inhabitants, and plunder those that are well affected to the Parliament, and the Earle of *Worcester* hath brought some Forces to *Hereford*, where they use the like cruelty, and oppression to people in that County.

One Captain *Bennet Strafford* being in *Spain*, with his Ship about three or foure yeares since, was forced by the *Spaniards* to goe with her into the *West-Indies*, to fetch their Silver from thence, where wearing out his Ship in that Service, and complaining thereof, found he should have no redresse nor satisfaction for the damage done to her, at the end of his Voyage, and returne into *Spain*, wherefore comming out of the *West-Indies* in one of their Ships, (for they were so crafty, that they would not permit him the command of his owne Ship, he tooke his opportunity, being severed from the rest of

the

the Fleet, and came directly for *England*, and put their Ship being laden with Silver, Scutcheneale, and other rich Wares, into the Harbour at *Southampton*, wherupon the Parliament gave order to seize upon her, and since there be some Spaniards in *London*, which lay claime to the Goods in her, but their claime not being made good, the Parliament ordered that the Goods should be sold, and ingaged the publique Faith for the repayment of the value of them, in case that any claime should hereafter be made good; For which the *Spanish* Ambassadour hath since complained to the King, in whose name a Proclamation is published to prohibite all persons, upon pretence of any Order or Warrant of Parliament, to buy or meddle with the said Goods, till the property be decided in the Court of Admiralty.

It is informed out of *Yorke-shire* that whereas the Earle of *Newport* came to *Newark* upon *Trent* with some of the Kings forces to joyne with the Earle of *Newcastles* Army of Papists that Sir *Hugh Cholmely* (one of the Members of the House of Commons) with his forces hath set upon the Earle of *Newports* forces in his quarters and slayne divers of his men, and put the rest to flight, and it is further informed that the Lord *Fairfax* hath lately taken great store of Armes and Ammunition of the Earle of *Newcastle* and slain many of his men, but the particulars of this relation doth not as yet appeare, and therefore in this particular I must intreate the Reader to rest satisfied with this on a generall till the next post: but as for that false rumour which was raised (about the towne) that there was a great difference lately risen betweene the Lord *Fairfax* and *Captaine Hotham*, and that thereupon Sir *John Hotham* should write up to the Parliament, desiring that a peace might be agreed upon on any termes, the Intelligencer desires the courteous reader to receive this for a truth

truth (as you would believe any thing hereafter) that although there were some questions arose between the said Lord Fairfax and Captain *Horham* concerning some circumstances of command, and the like, yet the businesse is ended without any difference or falling out, whereby the cause might be deferred, neither hath any such letter as aforesaid come from Sir *John Horham*, but the affaires which these Commanders have in hand, are managed with much wisdom and fidelity for the King and Parliament, and the good of the whole Kingdome.

This Munday, being the *Essoine-Day* for this present Hilary Terme, Judge *Berkley* late in the Kings Bench, and Judge *Reeves* in the Common Pleas, and after the hearing of divers motions in the Common Pleas, about eleven of the clock a Messenger came with a Writ under the broad Seal of *England*, for adjourning the Terme untill *Crafting Purification*, which was delivered unto Judge *Reeve* upon the Bench, and being opened and read, it appeared to be the very same Writ (*verbatim*) which the Judge had formerly received for that purpose: but it should seeme that the said Judge was not in towne when the first Writ was sent to him, for fear that Writ should be miscarried, there was another of the same tenor sent to *London*, wherupon to morrow the Terme is to be adjourned as aforesaid.

THE ⁸
ACTORS^k
REMONSTRANCE,
OR
COMPLAINT:

F O R

The silencing of their profession, and banishment from their severall *Play-houses*.

In which is fully set downe their grievances, for their restraint; especially since Stage-plays, only of all publike recreations are prohibited; the exercise at the Beares Colledge, and the motions of Puppets being still in force and vigour.

As it was presented in the names and behalves of all our London Comedians to the great God P H ņ B U S-APOLLO, and the nine Heliconian Sisters, on the top of PERNASSUS, by one of the Masters of Requests to the MUSES, for this present month.

And published by their command in print by the Typograph Royall of the Castalian Province. 1643.

LONDON, Printed for EDW. NICKSON.
Ianner. 24. 1643.

ACT OF REMONSTRANCE

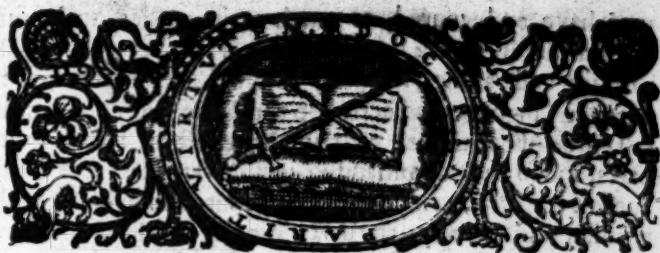
The following is a copy of the
In which is fully set forth the
causes for the same; and the
petitioners to the same.

Colleges and the members of the
and the members of the

As it was presented in the names and behalfs of
Apostles, and the nine Apostles, and the
Petrus, by one of the Masters of the
quidam to the same, for the
present month.

And published by the command of the King by the Type
Graphy Hall of the Castilian Province. 1643.

LONDON, Printed for Edm. Nicolson.
1643.



The *Adors* Remonstrance or Complaint,
for the silencing of their *Profession*,
and banishment from their severall
PLAY-HOUSES.



Oppressed with many calamities, and languishing to death under the burthen of a long and (for ought wee know) an everlasting restraint, we the *Comedians*, *Tragedians* and *Adors* of all sorts and sizes belonging to the famous private and publike Houses within the City of *London* and the Suburbs thereof, to you great *Phœbus*, and you sacred Sisters, the sole Patronesses of our distressed Calling, doe we in all humility present this our humble and lamentable complaint, by whose intercession to those powers who confined us to silence, wee hope to be restored to our pristine honour and imployment.

First, it is not unknowne to all the audience that have frequented the private Houses of *Black-Friers*, the *Cock-Pit* and *Salisbury-Court*, without austerity, wee have purged our Stages from all obscene and scurrilous jests; such as might either be guilty of corrupting the manners, or defaming the persons of any men of note in the City or Kingdome; that

wee have endeyoured, as much as in us lies, to instruct one another in the true and genuine Art of acting, to repress bawling and railing, formerly in great request, and for to suite our language and action to the more gentle and naturall garbe of the times; that we have left off for our owne parts, and so have commanded our servants, to forget that ancient custome, which formerly rendred men of our quality infamous, namely, the inveigling in young Gentlemen, Merchants Factors, and Prentizes to spend their patrimonies and Masters estates upon us and our Harlots in Tavernes; we have cleane and quite given over the borrowing money at first sight of punie gallants, or praising their swords, belts and beavers, so to invite them to bestow them upon us; and to our praise be it spoken, we were for the most part very well reformed, few of us keeping or being rather kept by our Mistresses, betooke our selves wholly to our wives; observing the matrimoniall vow of chastity, yet for all these conformities and reformations, wee were by authority (to which wee in all humility submit) restrained from the practice of our Profession; that Profession which had before maintained us in comely and convenient Equipage; some of us by it meerely being inabled to keepe Horles (though not Whores) is now condemned to a perpetuall, at least a very long temporary silence, and wee left to live upon our shifts, or the expence of our former gettings, to the great impoverishment and utter undoing of our selves, wives, children, and dependants; besides which, is of all other our extremest grievance, that Playes being put downe under the name of publike recreations; other publike recreations of farre more harmfull consequence permitted, still to stand *in statu quo primi*, namely, that Nurle of barbarisme and beastlinesse, the *Beare-Garden*, whereupon their usuall dayes thole Demy-Monsters, are baited by bandogs, the Gentlemen of *Slave and Taile*, namely, boyltrous Butchers, cutting Coblers, hard-handed Masons, and the like, rioting companions, resorting thither with as much freedome as formerly, making

king with their sweat and crowding, a farre worse stinck than the ill formed Beasts they persecute with their dogs and whips, Pick-pockets, which in an age are not heard of in any of our Houses, repairing thither, and other disturbers of the publike peace, which dare not be seen in our civill and well-governed Theatre, where none use to come but the best of the Nobility and Gentry; and though some have taxed our Houses unjustly for being the receptacles of Harlots, the exchanges where they meet and make their bargaines with their franck chapmen of the Country and City, yet we may justly excuse our selves of either knowledge or consent in these lewd practices, we having no propheticke soules to know womens honesty by instinct, nor commission to examine them; and if we had, worthy were these wretches of *Bridewell*, that out of their owne mouthes would convince themselves of lasciviousnesse: Puppit-plays, which are not so much valuable as the very musique betweene each Act at ours, are still up with uncontrolled allowance, witness the famous motion of *Bill* and the *Dragon*, so frequently visited at *Helbourne-bridge*; these passed Christmas Holidyes, whither Citizens of all sorts repaire with far more detriment to themselves then ever did to Playes, Comedies and Tragedies being the lively representations of mens actions, in which, vice is alwayes sharply glanced at, and punished, and vertue rewarded and encouraged; the most exact and naturall eloquence of our English language expressed and daily amplified; and yet for all this, we suffer, and are inforced, our selves and our dependants, to tender our complaint in dolefull manner to you great *Phabw*, and you inspired *Heliconian* Virgins: First, our House-keepers, that grew wealthy by our endeavours, complaine that they are enforced to pay the grand Land-lords rents, during this long Vacation, out of their former gettings; in stead of ten, twenty, nay, thirty shillings shares, which used nightly to adorne and comfort with their harmonious musique, their large and well-stuffed pockets, they have shares in nothing

with us now but our mis-fortunes; living meerly out of the stock, out of the interest and principall of their former gotten moneyes, which daily is exhausted by the maintenance of themselves and families.

For our selves, such as were sharers, are so impoverished, that were it not for some slender helps afforded us in this time of calamitie, by our former providence, we might be enforced to act our Tragedies: our Hired-men are dispers'd, some turned Souldiers and Trumpetters, others destin'd to meaner courses, or depending upon us, whom in courtesie wee cannot see want, for old acquaintance sakes. Their friends, young Gentlemen, that used to feast and frolick with them at Tavernes, having either quitted the kin in these times of distraction, or their money having quitted them, they are ashamed to look upon their old expensive friends. Nay, their verie Mistresses, those Buxsome and Bountifull Lasses, that usually were enamoured on the persons of the younger sort of Actors, for the good cloaths they wore upon the stage, beleeving them really to be the persons they did only represent, and quite out of sorts themselves, and so disabled for supplying their poore friends necessities. Our Fooles, who had wont to allure and excite laughter with their very countenances, at their first appearance on the stage (hard shifts are better than none) are enforced, some of them at least to maintaine themselves, by vertue of their bables. Our boyes, ere wee shall have libertie to act againe, will be growne out of use like crackt organ-pipes, and have faces as old as our flags.

Nay, our very Doore-keepers, men and women, most grievously complaine, that by this cessation they are robbed of the priviledge of stealing from us with licence: they cannot now, as in King *Agamemnon*'s dayes, seeme to scratch their heads where they itch not, and drop shillings and half Crowne-pieces in at their collars. Our Musike that was held so delectable and precious, that they scorned to come to a Taverne under twentie shillings salary for two houres, now wander

wander with their Instruments under their cloaks, I mean
 such as have any, into all houses of good fellowship, saluting
 every roome where there is company, with *Will you have
 any musike Gentlemen?* For our Tire-men, and others that
 belonged formerly to our ward-robe, with the rest, they are
 out of service: our stock of cloaths, such as are not in tribu-
 lation for the generall use, being a sacrifice to moths. The
 Tobacco-men, that used to walk up and downe, selling for a
 penny pipe, that which was not worth twelve-pence an
 horse-load; Being now bound under Tapsters in Inns and
 Tippling houses. Nay such a terrible distresse and dissoluti-
 on hath befallen us, and all those that had dependance on the
 stage, that it hath quite unmade our hopes of future recove-
 rie. For some of our ablest ordinarie Poets, instead of their
 annuall stipends and beneficiall second-dayes, being for
 meere necessitie compelled to get a living by writing con-
 temptible penny-pamphlets in which they have not so much
 as poetical licence to use any attribute of their profession; but
 that of *Quidlibet audendi?* and faining miraculous stories,
 and relations of unheard of battels. Nay, it is to be feared,
 that shortly some of them; (if they have not been enforced
 to do it already) will be encited to enter themselves into
Martin Parkers societie, and write ballads. And what a
 shame this is, great *Phæbus*, and you sacred Sisters; for your
 owne Priests thus to be degraded of their ancient dignities.
 Be your selves righteous Judges, when those who formerly
 have sung with such elegance the acts of Kings and Poten-
 tates, charming like *Orpheus* the dull and brutish multitude,
 scarce a degree above stones and Forrests into admiration,
 though not into understanding with their divine raptures,
 shall be by that tyrant Necessitie reduced to such abject exi-
 gents, wandering like grand children of old *Erra Pater*, those
 learned Almanack-makers, without any *Masenas* to cherish
 their loftie conceptions, prostituted by the mis-fortune of
 our silence, to inexplicable miseries, having no heavenly Ca-
 stalian Sack to actuate and informe their spirits almost
 confounded

confounded with stupiditie and coldnesse, by their frequen-
drinking (and glad too they can get it) of fullsome Ale, and
hereticall Beere, as their usuall beverage.

To conclude, this our humble complaint great *Phabu*,
and you nine sacred Sisters, the Patronesses of Wit, and Pro-
tectresses of us poore disrepected Comedians, if for the pre-
sent, by your powerfull intercessions we may be re-invested
in our former Houses, and settled in our former Calling, we
shall for the future promise, never to admit into our six-
penny-rooms those unwholesome inticing Harlots, that
sit there meerely to be taken up by Prentizes or Lawyers
Clerks; nor any female of what degree soever, except they
come lawfully with their husbands, or neere allies: the
abuses in Tobacco shall be reformed, none vended, not so
much as in three-penny galleries, unless of the pure *Spanish*
leaf. For ribaldry, or any such paltry stuffe, as may scan-
dall the pious, and provoke the wicked to loosenesse, we
will utterly expell it with the bawdy and ungracious Poets,
the authors to the *Amiodes*. Finally, we shall hereafter so
demeane our selves as none shall esteeme us of the ungodly,
or have cause to repine at our action or interludes: we will
not entertaine any Comedian that shall speake his part in a
tone, as if hee did it in derision of some of the pious, but re-
forme all our disorders, and amend all our amisses, so pro-
sper us *Phabus* and the nine *Muses*, and be propitious to
this our complaint.

FINIS.

TO THE ²
KING'S

Most Excellent

MAIESTY.

R Scotland
The humble Petition of the Commons
of the late Parliament, and others His
Majesties loyall Subjects, in Scotland.

*Together with his Majesties gracious
Answer thereunto.*



Jan: 26. 1642

Printed in the yeare, 1643.

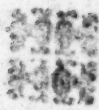
TO THE
KING

Most Excellent

M. A. I. E. S. T. Y.

The humble Petition of the Commons
of the late Parliament and others His
Majesties loyal Subjects in Scotland.

Together with the Answer
of the said Majesty



Printed in the Year, 1643.
1643

shew yous regard aboue bna allstiv



To

The Kings most excellent Majesty.

The humble Petition of the Commons of sholatre Par-
liament, and other His Majesties layall Sub-
jects, in Scotland.

Humbly shewes,



That whereas after our
many sufferings this
time past, extreame
necessity hath con-
strayned us for our
reliefe, and obtaining
our humble and just desires, to come into
England, where according to our inten-
tions formerly declared; wee have in all
our journey lived upon our meanes,
victualls,

victualls, and goods brought along with
us, neither troubling the peace of the
Kingdome, nor harming any of his Ma-
jesties Subjects, of whatsoever quality, in
a most peaceable manner, till wee were
pressed by strength of Armes to put such
forces out of the way, did without deser-
ving, and as some of them at the point of
death, confessed, against their owne con-
science, opposed our peaceable passage at
Newborre on Tyne, and have brought
their own blood upon their owne heads,
against our purposes and desires in our
letters sent to them at Newcastle, for pre-
venting the like or greater inconveni-
ences; And that wee may without further
opposition come unto your Majesties
presence, for obtayning from your Ma-
jesties justice and goodnesse, satisfaction to
our demands; wee your Majesties most
loyall and humble Subjects do still in that
way

way persist in petitioning which we kept
since the beginning, and for the which
no provocation of your Majesties ene-
mies and ours, no adversity we have hi-
therto sustained, no prosperous successe
that can befall us, shall be able to divert
our minds; most humbly intreating that
your Majesty would in the depth of your
royall wisdom, consider at last our pres-
sing grievances, and provide for the re-
payring of our wrongs, and losses, and
with the advice and consent of the state
of the Kingdome of England convened
in Parliament, settle a firme and durable
peace against all invasions by sea or land,
that we may by cheerefulness of heart re-
pay unto your Majesty, as our native
King, all the duty and obedience that can
be expected from loyal Subjects, and that
against the many and great evils, which
at this time threaten both Kingdomes

whereof all your Majesties good and lo-
ving Subjects tremble to thinke, and who
we besetch the God Almighty unani-
mously to avert your Majesties thron
from, that it may bee established in the
midst of us in religion and righteousness
and your Majesties gracious answer, we
humbly desire, and earnestly wait for.

And for as much as your Majesties
gracious answer, and the
peace against all invasions by sea or land
that we may by the assistance of
pay unto your Majesty, as our native
King, all the duty and obedience that can
be expected from loyal Subjects, and that
against the many and great evils which
at this time threaten both Kingdomes
whereof

His Majesty's answer to the said Petition.

His Majesty hath seen and considered this within written Petition, and is graciously pleased to return this Answer by me; That he sends it in such generall termes, that till you expresse the particulars of your desires, His majesty can give no direct answer thereunto. Therefore His Majesty requires that you set down the particulars of your demands with expedition, he having bin alwaies willing to heare and redresse the grievances of his people. And for the more mature deliberation of these great affaires, our summons for the meeting of the Peeres of this Kingdome, in the City of Yorke, upon the 24. day of this instant moneth, that so with the advice of the Peeres, you may receive such answers to your Petition, as shall most tend to his honour, the peace and welfare of his domintions: And in the meane time if peace it be that you desire, as you pretend, hee expects
and

and by these His Majesties commands that you ad-
vance no further with your Asmes to these parts
which is the onely meanes that is left for the pre-
sent, to preserve the peace between the two na-
tions, and to bring their unhappy differences to a
reconciliation, which none is more desirous than
his most sacred Majesty.

FINIS.

And for the more mature deliberation of
these great affaires, our Commissioners for the City of
York, upon the 24. day of this instant month,
that to with the advice of the Peeres, you may
receive such answers to your petition, as shall
most tend to his honour, the peace and welfare of
his dominions: And in the meantime if peace
be that you desire, as you presented, the experts
and

10
MALIGNANCY
UN-MASKED.

WITH
A P L E A
FOR THE
Publique Fayth.

BRIEFLY AND PROMIS-
CUOUSLY DISPUTED,

By J. S. Gent.

Qui monet, amat, ^Kave, cave, vale.

LONDON,
Printed for John Wright, January 26.

1642

MALICIANCY

IN THE

WITH

A P L E A

FOR THE

Publication

BRIEFLY AND PROVERB

CHOICELY SELECTED

By J. S. GORDON

THE MODERN MAN, AND HIS

LONDON

Printed for Isaac Wright, Junr, &c.

1842.



To the Reader.

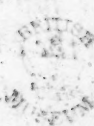


Had not arrogated the privilege of the Presse, but that I considered the distempers of this Nation have proceeded from various influences, and so must the cures. The qualifications of mens minds are as different as the dispositions of their bodies, and therefore my notions may aptly meet with some capacities. The judicious may retract my mistakes, the ignorant may rectifie their owne; sublime straines over-reach, rude expressions reach not a common judgement, my faculties fit with the meane. If my Treatise want matter or method, art or argument, humanity may impute it to want of time and yeers, I desire the generall good, but expect not a generall approbation.

A servant to the Republique,
J. S.



To the Reader



The first of these is the...
the second is the...
the third is the...
the fourth is the...
the fifth is the...
the sixth is the...
the seventh is the...
the eighth is the...
the ninth is the...
the tenth is the...
the eleventh is the...
the twelfth is the...
the thirteenth is the...
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MALIGNANCY UN-MASKED.

WITH

A Plea for the Publique Faith.



It is a principle in reason aswell as policy to support great designs with firme resolutions, and endeavours equall to both; wisdom (which is the object of the intellect) speakes no lesse, and common prudence (which acts in the will) directs what it is to decline the accomplishment of an expedient once attempted; Many justifie publique folly, and deny publique faith; they approve of safety, but dislike the meanes; they affect the appearance, and reject the essence of truth; they seeme to obey the King, and yet repugne the Lawes; they honour the Parliament, and sleight its power; they are ambidexters, and yet neuters; for they looke one way, and swim another. If you demand a reason, passion shall step in, and plead tradition; and if you

make a further progression, they will be ready to swallow you up with your duty of Submission to higher powers; they urge a personall, and connive at a nationall good; if they be learned, they speake and write obscurely; if ignorant, it is sufficient they have the learned (though malefactours) for their presidents; private relations so charme them, that they seem to be asleep, and happy were this Kingdome, if they might not be awaked till reformation may receive a deepe rooting; the discipline (or circumstantiall part of religion) they dote upon, but which of them have appeared in defence of any doctrinals which have been wounded by Arminians and others, or have suppress superstition, or the graduals of Idolatry? It is a facile matter, to make lubricke professions, and reserved oathes; but how doe they checke such semblances by the expresse opposition of the generall good. But they say they have a Protestant King, who will defend the Religion of *Queene Elizabeths* time, they have known Lawes still in force, and with whom, or for what should they contest? In answer to which, my subject will admit of variety of matter as a necessary introduction to my conclusion) therefore let it not offend the Reader, that a method is propounded to so short a worke.

1. *Quest.* First, I demand, Whether at the *Queens* time, there were not reliques of superstition fit to be abolished?
2. *Quest.* Secondly, Whether since that time the same have not multiplied?
3. *Quest.* Thirdly, Whether if the same be urged, they may not be denied?
4. *Quest.* Fourthly, if innovations of law or religion be introduced by power, they may not be forceably resisted?

For the first, It is notorious, whose immediate successour Queen Elizabeth was, and how active in reformation; but as in nature a habit is not without great perill deserted, so in policy a suddaine change causeth a Catastrophe; undoubtedly had that good Queene had the command of time, or that the threed of her life had been prolonged, she would have prevented the plea of the present opposers, *sed non reluctandum est cum Deo.* 1. Answ.

For the second, who can be ignorant what Commissions for composition with Recusants have beene since authorized? and what growth such toleration hath occasioned; what indemnities, appeales, and connivences have been fostered, what encouragements they have implicitly and expressly received? and how in many places they have trampled upon our most refined Protestants? they began to overlooke the power provided for their suppression, and under the Armes of their papall protectors to undermine authority, but I hope I may speake to them as Seneca in another case; *Non in re sed opinione laborasti*, your endeavours have not been perminent, but opinionate. 2. Answ.

For the third, if I justifie not the dissenting from, I doe (*ipso facto*) tolerate the assenting to an impious imposition; power is no further extensive, then it hath subordination from, and reference to the divine precripts, *duo contradictoria non possunt simul esse vera*, contrary powers cannot be at once effectually, and I am confident this subject would not be insisted upon, but that *casus plerumque ridiculus multos elevavit*, a ridiculous matter will blow up some disputations. 3. Answ.

For the fourth question, it is as undeniable as any of the former, for if it be examined whence this high straine 4. Answ.

strain of resistance is derived, it is answered from Majesty, and there it is patronized, and though I approve not what *Reckerm.* cites in his question (*qualiter judicandum est de resistentia Principis*) *posse Principem eodem ordine & jure Regno dejici quo admissus est si eas leges & pacta v.olet sub quibus admissus est: y-t I say with Augustine, Regna sine justitia, magna potius l. trocinia sunt quam imperia*, A government without justice, is rather a robbery then a Royall authority. When the Apostle saith *Submit to every Ordinance of man, for the Lords sake*; it must be intended they are such Ordinances which the Lord will favour; and these words (*for the Lords sake*) are a limit, and not a motive to obedience. And for the words of *submissio* to the higher powers it is denied that they referr: to the King: personall command; His Majesty in His owne Declaration acknowledgeth His government to be a mixt Monarchy, and that mixture presupposeth somewhat (at least) of an equall power to Majesty; and what can that be, but the lawes Divine and Humane?

Obj. But say some, of all difficulties, none equalizeth this, that profound judgement, proficient in Law and policy, act this Tragedy on either part, and who shall presume to be a moderator, humane reason steps back, divine precepts seem ambiguous, and who shall further explaine?

Ans. It is a maxime in experiment, that an united strength, is most prevalent; in nature all things move towards their first element, singularity is an enemy to good, for that the entity of good is mutuall, and diffuseth it selfe into reciprocals. All the senses of man may have their deceptions (though not all at once) and, as the object of sight is better discerned, one eye being shut,

when they are both open; because that sense is more
 contracted to the object; so when a whole Kingdom
 acts by its representative, there is the most cleare con-
 veyance of discerning. Then hence will arise this pro-
 position; That they that best know the Kingdomes
 danger, can best provide for its safety; but the Parlia-
 ment doe best know the Kingdomes danger; ergo, &c.
 And here comes in the *quæritur*; The danger being thus
 knowne; may they be by power impugned? Reason
 rules us to decline things destructive, and prevention
 is the best of policies. *Seneca* saith, *Facilius est peritiosam*
resistere quam regere, & non admittere quam admissam mo-
derari. It is more easie to resist than rule; and not to
 admit, then being admitted to moderate a mischief;
 where the supreme priviledges (politically or divine)
 are in hazard; the greatest ayd may be made use of
 for their preservation; and if the King deny to secures
 his people by His power; they may secure themselves
 by their own; For as farre as publique are preferable
 before private advantages; so farre by Ordinance in
 Parliament before the meere personall commands of
 a Prince. A King is as a private person, if not considered
 in the execution of his Kingly Office, and in the Office
 he hath His limits. It is a paradox to reason; that the
 will of one should subvert the being of a Nation; for
 posterity may have cause to curse such an Introduction
 to slavery; obedience is no further lawfull, then it
 hath a mutuall reflection of good; and is so much the
 more unjustifiable, by how much the more the pub-
 lique detriment may be occasioned therefrom. If their
 subjects Jewels (the Lawes) may be defended, they
 may in such manner be defended as they are opposed
 It was an excellent saying, spoken by a wise King (as
 noigil

Recker. in his Curs. philosophici. disput. 35. cites. it.) Hoc
gladio pro mentitor. si recte imperato. for rempublicam
lesero contra mentitor. Use this Sword for me if I rule
 rightly, but if I wrong the Commonwealth use it a-
 gainst me. The case might be concluded with Doctor
Ferne. if the King did solely deviate, the best way
 were to withhold from him what he willeth where-
 with to accomplish his unjust ends, and so the flame
 might be extinguished by withdrawing the fuel: but
 this case is of a different complexion. His Maje-
 sties actions have an influence upon many, or rather
 theirs upon him, and for former want of Parliament,
 there is such a swarme of evill doers in the Land, that
 they stand in need of a protection: and because they
 cannot safeguard themselves, they will have assistants
 of equall guilt, and for that resistance (so pernicious)
 cannot be supported without some power that may
 strike terror in the people, they have got the King to
 owe them, and that he sooner attain'd, but (by some
 supernaturall prevalency, which we have cause to feare
 Heavens have permitted for our scourge) have seduc-
 ed our Sovereigne to leave His Parliament, (a farall
 blow, and the seed of our sufferings,) and now they
 can boast of their cause, their Captaine, and their quar-
 rel: and woe unto us, is that our Kings personall and
 politicall powers are intercombaters. It is not un-
 knowne how their Army consists of many who would
 not stay to heare the preaching of justice; that pretend
 to fight for, what apparently they fly from, who some-
 times truth, and therefore feare the touchstone; some there
 may be (whose worth the weale publique hath never
 heard of) and for ought that can be judged of them
 are more indifferent for Law, and Laodiceans for
 religion,

religion, and of such I conclude that these troubles might sooner be determin'd, were they as good as they are great. Those who are related to His Majesty, as Servants, Officers, Favorites, (or that expect any such interests in reversion, or otherwise) are many, and we wonder not if they are borne away in the streame of their expectations: What Bishop doe proceed (undoubtedly) from a spirit of revenge (which is ever acted with envy) and ceaseth not till the object of its malice be made the subject of their chastisement: we expect not reasons from Ignorants, nor why Indigents thrust themselves upon such a service: it is more then sufficient, that defect of wit and wealth are their prime inducements. Papists (whose Religion tolerates them to be cruell) begin to make us sensible of a papall enemy: they acknowledge Protestantcy, and their forsed Catholicisme, to be direct contraries, and yet they are undertakers for defence of the Protestant religion: (a mystery to reason, and a perillous insinuation) indeed they are (*ad haec aptiores quam ad illas*) fitter to be marked for mortall enemies, then competent assistants, and beyond contradiction they will make use of their power to root out their opposers; of all which persons take a survey, and you will finde the remainder of their strength very inconsiderable: so that the instruments the matter, and manner of their first disservice from us, and association amongst themselves and the ends they apparently propound may so stigmatize their pretences that none who prize their owne or posterities good can forbear to endeavour their suppression. To what distresses we are now subjected, a tender heart cannot conceive, without great reluctancy; and we are the more unhappy in

this, that we begin to be weary of defending our lives,
 liberties, and religion, great Forces are raised, a great
 worke is on foot, the hearts of people are enlarged,
 and why should their hands be straitened? There is
 a publique Felicity, which claimes the Publique Faith,
 Justice is the efficient cause of Law, execution the life
 of power; the protection of offenders justifies the of-
 fence, and to dispence with punishment is an implicite
 incouragement: to intrust the Kingdome in unsafe
 hands is to provide for its ruine; and should the Na-
 tion perish, the Parliament sitting, what blemish would
 accrue to such future assemblies? many are acquainted
 with their disease and remedy, and slighting both,
 blame the Physicians; what monsters are they to na-
 ture, what mockers of God, whiles they thus persist?
 many never appeared, and some appearing have dis-
 animated multitudes by their apostasies, so sweet is
 the name of propriety, and the Mammon of this world,
 that they dote upon the increase of wealth, whiles a
 lesse of the totall should more affect them; they are so
 far from believing, that it is requisite to hazard all for
 the preservation of all, that they will not hazard part
 for the securing of the rest; they imagine not how in-
 dividuall and dependant all interests be, nor how
 they are bound by the Lawes of God, nature, and Na-
 tion to sacrifice themselves, much more their estates;
 for the generall good (wherein they have a particular
 share.) There is a strange misprision of the word Pub-
 lique, when it is taken for the essentiall independency
 of the Kingdome; for it doth, on ought to receive in-
 fluence from every member, and so by participation
 they are both compleated. Those that fall backe from
 their good beginnings checke their owne judgements;

and

and discover their diffidence in the long, they become
 objects of scorn to the world; in the other, they pro-
 voke the Almighty to punish them with what they
 feare. The vulgar presuppose some invisible power
 in a Kingdome to preserve it selfe, and it were more
 tolerable if it were in them an act of faith; but being
 otherwise, how doe they injure themselves, the weale
 publique, and succeeding ages; by their shufflings;
 (and it were well if the practise of greater persons did
 not savour of these or more ridiculous teners.) The
 worke is framed, the instruments appointed, and the
 wheele of reformation is now rouling about, and will
 you deny Oyle to refresh the decayed sinews thereof?
 And although it be the opinion of every Christian,
*(quod non pecunia sed militum ducumque virtutem belli
 & imperii nervum esse)* that it is not money, but the
 good cause and vertuous Captaines, that are the chiefe
 causes of victory, yet in concurrent and second causes
 we may urge the saying of Demosthenes, *Opus sunt opes
 & sine his nihil fiet quod opus*, There is need of riches;
 and without them nought can be done that is needfull.
*Tibycid. saith, Bellum non est in armis, sed in expensis &
 sumptibus per quos efficacia arma & utilia sunt;* warre
 consists more in expence then Armes. And as the Ora-
 cle said to the father of Alexander, *Habes pugna argen-
 tum, atque omnia, vinces.* Fight with gilded Speeres, Αργυρίαις
λέχαις
 and be confident of the conquest. Much use may be μυρία
ταύτην
 made of such morall sentences, Gods usuall way of
 working is by meanes, and where such a way is offered
 it is a great sinne in man to neglect it; a supernaturall
 potency is not limited to naturall, but naturall to it;
 we tempt our maker, in losing our opportunities; in all
 contrivances there are the principles and instrumen-
 tals

tels, & it is a grosse omission not to improve things for
 their proper ends, *Evangelium non tollit politiam & fidem
 non destruit naturam*, The Gospell takes not away po-
 licy, nor doth faith destroy nature; spirituall things
 doe not exclude temporall; but regulate them; Our
 trust in our divine Captaine forbids not the use of
 helpes, but declares them subordinate. Oh let not the
 practice of men publish them guilty of such unreason-
 able opinions; nor let them conceale themselves, lest
 judgement finde them out; he that gives the Talent
 will demand an account; and shall thy brethren pe-
 rish whiles thou hast meanes to prevent it? It is an un-
 naturall and ingratefull part to accompany designes
 to a hazard, and there to leave them; to assist the in-
 itiations of a good worke, and to relinquish the same
 unfinished, manifests an ill qualified mind; (for such
 variation is inconsistent with the life of a Christian.)
 Doe you dispute the security of money lent out? you
 may rather doubt of the safety of what you retaine;
 what greater ingagement can be expected, (or being
 expected, can be given) then the body representative
 of a Kingdome? they are intrusted in the whole, and
 shall they be distrusted in regard of part? can any
 knowing man conjecture, that they have not consci-
 ences, interests, and expectations equall to any other?
 shall your election give them (and your diffidence di-
 vest them of) your confidences? they are agitating
 your affairs, & will you not allow their disbursements.
 For your satisfaction, they have exceeded the presi-
 dents of any of their predecessors, and are become your
 particular accountants, and doe you still repine? we ne-
 ver read of any denials of supply (when demanded by
 former Parliaments, but how the people have un-
 boweld

boweld themselves in such a case is obvious; to every Historian: Will you be the first that ever deserted (take heed you bewaile not being destitute of) such a Councell? Is it probable they will so dilacerate the authoritys of future Parliaments, as not to disingage themselves? Not to give credence to a private friend, is inhumanity; not to a Parliament is morall infidelity. When that serene day shall appear wherein these troubles shall admit of a tranquillity, you may be confident to receive your owne with advantage, in the interim they are sharers with you in your sufferings. *He that gives to the poore, lends to the Lord*; necessity denominates poverty, and what so great as that which is publique? if times thus continue, the rich will be made a prey, and will rejoyce to preserve any part of their estates; To be involved in a condition equal to the most miserable, is a thing we feare not, but are like to taste of. When His Majesties forces were at *Bransford*, many of the malignants sent necessities to the Army against him, what they did (against their seeming selves) because of feare, shall not we doe much more for conscience sake? so stupid are the hearts of men, that no arguments have any inforcement, unlesse tipt with extant danger, and those onely referring to their personall losses; perils meetly imminent (to what ever object they relate) leave a sleight impression, but I pray such may escape a too late repentance. What I here importune refers onely to those who see a necessity of reformation, and who either have not afforded some supplies, or if they have, intend no addition; Alas, our miseries grow, the enemies forces are like Caterpillers in the land; we have *Moses* prayers, but want *Aarons* rods; nature calls upon you, to be tender of thousands who carry

carry their lives in their hands for your latterly religious
 dictates this way, to prevent the powers of the prelate
 &c. who have long tyrannized over the church, your
 own safety may inform you what sacrifice will be made
 upon you when you must survive your liberties: The
 Question is not whether religion or no religion, lawes
 or no lawes, but whether both in their purity and vi-
 gor shall take place? As for those who delight in these
 distractions, who gaine by the peoples groanings, or
 who are such persons formerly intimated, or their ad-
 herents, I invoke the omnipotent for their conviction,
 and that in the meane time their hands may not bring
 to passe their owne enterprizes. And here sorrow sur-
 passes expressions, *Lubeo. omnis morbus est habitus con-
 tra naturam*, (every disease being a habite against na-
 ture;) the disease and cure of this Region do much de-
 ject me; warre is the physick, and must we not expect a
 doubtfull combat betwixt the spirits and the humors?
 The animadversion of His Majesties past, and present
 condition, doth dissolve my thoughts into tears, even
 in this that the Defender of the Faith should (*paracri-
 dens aut aliter*) become an offence to the faithfull. But
 we hope the principles of Law and Religion have still
 residence in His Royall breast, & will appeare, when the
 obstructions occasioned by evil Counsellors shall be
 made perspicuous, and that in the close of differences
 the hearts of the people shall have cause to make for-
 ward acclamations for their Soveraignes safety, their
 Parliaments fidelity, their owne liberty, their religious
 settlement, and posterities approaching happiness,
 which sweet salson beaven hath sent to this Kingdom
 comfort. *Et in hoc die*

THE POWER ^K II
OF THE LAVVES
OF A
KINGDOME,
OVER THE WILL
OF A
MIS-LED KING.



LEYDEN,

Printed by WILLIAM CHRISTIENNE.

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THE POWER
OF THE LAWS

OF A
KINGDOM

OVER THE WILD

OF A
MISLED KING



BY
EDWARD N.
EDWARD WILLIAM CHRISTIAN

1850. M.D.C.XLII

The power of the Law, over a mistled King.



Kingdome is above a Tyrant or a King when he
breakes the Lawes: I must here wonder with Bocha-
nan, That Law which concernes the Kings themselves
what is it, and by whom enacted, neither can the Law-
yers themselves resolve, the Roman Kings never had
that power, for from them there was an appeal to the people. Sane, Epist.
19. Scribis se ex Cicrone de Repub. Libris decidisse, provocacionem ad
populum esse à Regibus fuisse. We will examine what the French story
can afford us, since that government is so much affected, I conceive
it is *Lex talionis* to be judged by their examples, which hath bene
but of late times within this 100, 200, or 300 yeares, for since these
times, I am perswaded their Parliaments are so farre short of their an-
cient authority, that they are not equall with those Liberties they
have had (by reason of the encroachment of their Kings) for by the
French story, it will easily appeare that they are inferiour unto their
Parliaments. Job. de sermo Ruben in those times 1371. a famous Law-
yer, sub fine tractatus, scribit his verbis, Si aliqui regi superiorem
non recognoscenda danda esset condicio illius adsumma et institutio,
pertinet ad eum de eorum rebus quibus superiorem non habet, ut est regnum
Francia. Did not the Nobles rise against Lewis the 13. of France, for
the pulchre good, then they might demonstrate perfurie against the King the
miserable estate of the Commonwealth, the summe of their request was
that the three Estates might meet, and when they did meet, there was
chosen

redout of every State by the Parliament, so that there was 36 chosen in all
the countie of Kent, and the King promised his
faith, that he would receive whatsoever those 36 should present to him, but
Lewis the 1st broke his faith, which is the cause of the warre that con-
tinued 13 yeeres afterwards, and so the perjury of the King, with his
own infamy and the destruction of the people was expiated. The Histo-
rians that this History is gathered out of, are *Philip de Com. lib. cap. 2.*
N. Gillius. lib. fo. 152. Guaguinus in vita ejusdem Ludov. Marstreletius
Oliverius Lamarcus Belgæ. Hist. cap. 35. I must tell you this King
was neither weake in body nor minde, for he was about some forty
and for his naturall parts, surpassed all the Kings of France. To make
the controversie more plain, There was a difference between this Lewis
and Charles his brother 1468 upon which the Parliament did decree
the King should give some Dutchy which did not belong to the Crown,
besides they did decree that the King should pay him yearly out of his own
treasure a great summe of money. *Britaniamor commemorat. lib. 4. fol.*
200.

Gasco de Beirne 1275. was besieged by Edward King of England,
Gasco appeals to the Parliament, and Edward would not detract it,
but did commit it to his officers, lest he should (if he had detracted
it) made the French King (to whom he had lately done homage for
some land he held there) a party against him, but that which makes
this case most perspicuous, is that of Edward 3. and Philip of France
1328. the contention arising betwixt them two for the Kingdome of
France; they both of the submitted to the censure of the Parliament
of that Kingdome, the Parliament judged the Kingdome to Philip;
neither did King Edward detract that judgement, he paying of him
homage for Aquitaine a few yeeres after. *Thomas Walsingham.* In this
all the French Historians agree as well as England *Polsdor Virgil. lib.*
10. Thomas Walsingham sub Edwardo tertio.

But of all the institutions of Countries, there is none so memorable
as that of the Spaniards, who when they create Kings in the Coun-

try of the Spaniards, who when they create Kings in the Coun-

cell of Arragon, &c that it may be the better remembered, they present a man upon whom they place this inscription, *In Arragonicum*, whom they doe publickly decree to be greater and more powerfull then the King: when that is done, they speak to their King (being created upon certaine lawes and conditions) in these words which we will produce, because they will shew a notable and singular stoutnesse of that Nation in curbing their Kings, *NOS QVAE VALEMOS TANTO CONE VOSTI PODEMOS MAS QVE VOSE ELEGIMOS REI, CON EST AS Y ESTAS CONDICTIONES, INTRA VOSTI NOS VN' QVEMANDAMAS QVE VOS*, We that are as great as you are, and are of more power then you, have chosen you our King upon these and these conditions, betwixt you and us, there is one that is of more power then you. The examples are infinite that the French have made of their Kings, and their Kings children, so that I will instance no more then I have done, for these testimonies are the more to be noted and observed, because they doe clearly demonstrate that the chief right and arbitrement hath beene of the people, not onely of chusing Kings, but also of refusing, and repulsing the formes of their dead Kings, and chusing others in their roomes.

The Lawyers now expecting the day, there starts up one and puts into the Court, a *quære impedit*, for which his reason was, that though these things have been done thus and thus, yet the fact doth not prove the consequence that they ought to be done: the Lawyer presently replied that this caveat of his might not be approved of, being most ridiculous, which conceives that a whole Kingdome should not judge better of that which they have made so often tryall of, then this man or that man, if the reason of many might be brought into question by this man, or that mans opinion. I would put this question to any man to prove by reason (being no more indemonstrable then the other question) *that man is reasonable* if he would give me an answer, I think that he could have no other proofe that is,

or that is to be reason, then the generall consent and approvement of this and that society; *but since the beginning of the world, there hath nothing been so absurd, but it hath found one patron.* I doe wonder what government the objector would have in the world, if that most voices might not prevaile: doth not the Divine think his controversie the strongest when he hath most Fathers with him, or the civil Lawyer when he pleads, doth not he carie it when he quotes the most Authours? All that can be said by them is, the King will not admit of it for reason, and perhaps they will say the Kingdome is a party as well as the King, and therefore a bystander may see more: if a bystander may see more, I will bring him in, and he shall be no other then a King, (mistake me not, I meane a King of reason) it is *Aristotle* who was greatest with the greatest Monarch. *The King must neither kill nor banish no not for a time, nor in any one particular must be dominere. [For it is not fit the part should be above the whole.]* Neither hath wise *Aristotle*, *Who dipt his pen in reason*, left the King without a commanding strength over his disobedient subjects, nor the Kingdome unfortified from encroaching Kings, he writes thus, *there remains one question concerning his strength, whether a King ought to have any whereby he may compel his disobedient subjects to obey him, ruling according to the Law, or after what manner he shall execute his office, although he be a just Prince, and doth not preferre his will above the Law, yet it is necessary that he have power whereby he may pro- sse the Lawes, it is quickly resolved of, and not difficult to determine what power such a King should have, his power ought to be more then any one private man or more, yet lesse then the kingdome.* So that if *Aristotle* speak truth, upō whom all humane knowledge is built on, no man can deny it a conclusion, that the King out of his Courts, is a Superi- our which is the Law the King in the Court, so that I wonder more and more, that any man can maintain there can belong any govern- ment so long as this tenet is maintained, that a King is not answer- able for his misgovernment, and that we must wait Gods justice and providence

providence, and we must in the meane time stand like the man in
Esop who when his cart stuck fast in the dirt, he did nothing but pray to
Jupiter, that he would pull his cart out of the dirt for him, but he got an
answer, *de*, *Jupiter* would not help him without he would help himselfe,
and after he put to his helping hand, then he had his prayer granted.

Nor must we think so of providence, that we must think our selves
nothing. *Plotinus in Theod. de providentia Dei* fol. 98. O that men
would seriously consider, that a more pernicious tenent to the Kings
themselves cannot be hatched, for the subject will continually be
suspicious of their Princes, and so will never love them truly, so long
as Kings nourish their Basilisks. *Arist. Rho. lib. 7.* for what more hopes
can we have of Kings then of Popes, without God would by his
extraordinary means enlighten them? we have read into what exor-
bitances Popes (though grave and learned men) have runne unto,
by reason they bolstered up themselves by this tenent of being un-
answerable to none but God, till at last they were reduced to cen-
sure by the counsell of *Christ*, all that can be pretended in reason why
we should not resist evill Princes is, because that civill warres will
follow, and so there will be greater bloodshed, I answer, we doe usu-
ally remember evils better then benefits, for the one is written in
marble the other in sand. It happens so sometimes, but sure I am,
that after their removalls the next three or 4. successors will be
more cautelous, and so will their friends be that shal take their parts.
Caligula, and *Nero* dyed without revenge, and in good time, or else
I think they would not have left a Senatour: observe but the Princes
that succeeded *Nero*, untill you come to *Domitian*, and you shall find
the Romans were not weary of them, and likewise after *Domitian*
again; but heere my penne shall stop, and we will leave the
Lawyer in good hopes, to get the cause against the Tyrant, for if the
councell will not judge, yet the tyrant will judge himself, for when
he

A
LETTER

Sent by

Mr. Henry Iarmin,

Now resident in PARIS, *Iarmin*

TO

Mr. VWilliam Murrey, *K*

OF

His Majesties Bed-Chamber:

As it was intercepted at Sea by Captaine
JAMES MORGAN, Captaine of the good
Ship, called the *Mary-Rose of Bristol*.

Wherein is expressed the full and reall intentions of
the said Mr. *Iarmin*, and the other English Fugitives in
France, against the proceedings of the Honourable,
the high Court of *Parliament*
here in ENGLAND.

London, printed for James Fobson.

Jan. 26. 1643.

LETTER

From
Mr. Henry James

To
Mr. William Mure

His Majesty's Bed-Chamber

As it was intercepted at Sea by Captain
James Morgan, Captain of the good
Ship, called the Mary-Kate of Bristol.

Wherein is expressed the full and real intentions of
the said Mr. James, and the other English Fugitives in
France, against the proceedings of the Honour-
able, the high Court of Parliament
here in ENGLAND.

London, printed for James Fobson.

1643. Jan. 26.

Letter sent by *Mr. Henry Iarmin*
to *Mr. William Murrey* of his
Majesties Bed-Chamber.

Honest Will:

I will seeme strange to thee, to receive any tydings of me from France; as it did appeare miraculous to mee, to heare the state of all affaires in England from thee by the last Post, that intelligence I hope will hope, if you care to direct and manage it, so that it may meet no interception. I would not write back to you by the said messenger, lest my letters might have arrived sooner at London to the Parliament, than to thee at Oxford, and so fortunately encountering a man of *Sir Ralph Hopions* at Paris, where I am now, who brought me some Expresses from his Master out of the West of England; I thought best by him, both for the secunde and suddenesse of the conveyance, to send back by him an answer of thy former letter, and my true respects to thee my deare *Will*, whom since my departure I have still worne about my heart.

I am exceeding glad that his Sacred Majestie is so well and strongly seated (as I am enforced he is) at Oxford, and hope his Council will advise him there so continue, till all the turbulent businesse of the times be reduced to an happy period,

period, I hope, and so does all the rest of his servants here, who suffer in his Majesties cause, that Hee will not want strengths at home to settle Him in his wonted Royaltie at White-Hall, where wee had all rather be attending his Sacred Person in our former garb and greatnesse, than live here like Honourable Exiles at Paris; for that is (trust mee) the best account the French men make of us.

Concerning the managing your domestick affaires, and the prosecution of the present war in England, it were a needlesse presumption for me to adventure on a jviling you. I know his Majestie hath so many able head-pieces about Him, that were I there present, I should blame my modesty, should I intrude mee on any counsell in the directing thole affaires, which certainly had my successe answered my intentions, or my power my will, had by the course I shaped, been at far more settled rate than now they are, His Majestie had never been driven to these straights, nor the Parliaments endeavours succeeded so prosperously. But they were blasted in the bud of their expectation and progresse, and so no more can be said of them; but that were like too early fruit, easily shaken downe to earth, and there betrayed to rotnennelle.

For the services which my selfe, and others of his faithfull ministers here in France, under the umbrage of banishment, have endeavoured in the advancement of His Majesties present wars; I shall give thee a short and reall account, such as may besit the integritie of my heart to the King, and my affection to thee my friend. I have for mine owne part, having by reason of the Queens commends, and the interest of my former acquaintances best credit in this Court, employed my whole studies to ingage the King of France to the succours of the King our Master, as I have by former letters advised thee. But during the life of the Cardinal *Richelieu*, who for what cause I know not, was still adverse to my proceedings, my suits and endeavours were cast against the wind; and so vanished. Since his decease, I have

have found my addressees in that businesse, and easilier entertained both by his Majesty of France and his Councell; who notwithstanding by a politike pretension of conserving the league inviolable between the Kingdomes of England and France, have waved my desires so, that have not tuted to so full an effect as I aimed them. I find this Nation flexible enough, I meane the great ones of it, to give eare attentively to the King our Masters wants and sufferings; but when I urge them home for a supplement to those wants, with a complementall courtesie they answer: They could heartily with the differences between his Majesty and Parliament were fairly composed, and that to work that composition, they would willingly engage their King to employ his utmost powers; but still with that clause, saving the amitie between our Kingdome and the Kingdome of England: so that verbally I may define, ready to serve the King, but cordially the Parliament, which hath so much afflicted me, and discomposed my little patience, that I have often in plaine termes intimated to them, the great disparagement it would cast upon the dignitie of Kings in generall, to bee forced to stand to the arbitraments of their subjects, they have answered me flatly, they understood not how matters went between the King of England and his Parliament, whom they believed to be far better instructed in the lawes of the Kingdome and the prerogative of our Kings, against which, it was not likely they would attempt any thing, then they which were strangers. And when I requested there might be some ayds of men and ammunition sent over by the King of *France*, as testimonies of his love to his Majestie of *England*, they have replied, that with all their hearts they would be yeelding to the transferring any such succours, but that they did believe their King could not in his wildome, considering his pregnant necessities, being engaged in severall parts of his Dominions against the powerfull forces of the *Spaniard*, transmit any of his soldiers as auxiliaries hither, since he was scarce furnished with men enow to keep

the field and maintaine his frontier garrisons against his
 verlarie, that to many ways infested, every part of the Realm
 of *France*, wearyd & disheartned with these circumstantiall
 delayes, which were indeed flat denyalls. I was resolved to
 cease any further prosecution of that businesse, determining
 with my selfe to rest my selfe here in a quiet banishment;
 and since I could no other way advantage his Majesties af-
 faires, as much as I would by my prayers, till now with-
 in these late dayes: the *French* and *Spaniards* both tyred with
 the tedious expences of their precedent wars, began to ef-
 fect some treaty and overture of peace, which if it be once
 (as I hope it will be ratified between them) I shall not doubt
 to procure his Majesty very considerable ayds out of these
 parts. To facilitate the effecting of which, I have spared no
 pines, no diligence, nor omitted any cost which was with-
 in my abilities, to the favorites and Minions of the Court of
France, to endear their Master to the King our Masters
 assistance.

I have remonstrated to them the many indignities which
 have been offered to his Majestie, his royall Consort, their
 Kings sister, and all their royall Progenie, by expelling them
 from the Court at *White-hall*, since which time, her Majesty
 hath bene forced to live in the manner of an exile in *Hol-
 land* at the *Hague*.

I laid before them the many straits and grievous exigents
 which the King our Master was brought into by the disobe-
 dience of his Subjects, being deprived of his revenue and
 magazines, and how acceptable such supplies of his present
 wants would arrive to him, and in what an eternall obliga-
 tion of friendship it would indeare his Majesty to the King
 and State of *France* to receive such demonstrations of their
 aptitude to his reliefe, as were men and ammunition.

Many other motives, such as either my wic or judge-
 ment in the Kings present affaires could prompt mee to, did
 I intimate unto them; by all which I thinke (for I have no
 assurance but imaginary, on which I can build no certainty)

I have won so much on the King of *France* and his Councell, to intend some succour to the King our Master: For since that time, Ships fit for service have been stayed in all the ports of *Normandy* and *Britaine*, and the adjoyning parts; choyce of all the able Mariners made for manning the said vessells; store of harness and military provision sent to the forementioned parts, and the most signall Commanders in *France* commanded to give their attendance thereabouts: 15,000. well experienced soldiers being provided for the furnishing those Ships, whether they are bound is not yet divulged, but the rumour goes for *England*, which if it be so, and that they can get safe landing there, and joynt with his Majesties present forces, wee may then assuredly hope the best, and that his Majesty will be victorious over all his enemies.

But in truth, deare Will, wee can but onely flatter our selves with these hopes, as men doe which wish it should be so, but not affirme it so; many pregnant reasons inducing me to thinke the contrary, as the infallible knowledge the State of *France*; of the prevailing power of the Parliaments forces and their strength ~~in sea~~, where the *Frenchmen* are no wayes so good souldiers as they are at land, nor to be held comparable to the *English*, who now are reported here, to guard the Coasts of *England* and the narrow Seas.

Besides, it may be a fine trickes of *French* policy, whilst the *Spaniard* is amazed with the present overture of peace, to beat him at his owne weapon (craft) to provide this Navie, and these souldiers in store for the succour of the King, so to have them in readinesse upon all occasions (which are not unlikely to fall out) of breaking of this treaty of peace, to fall upon the *Spaniards* townes in *Flanders*, or to set forth for the invasion of some other of his Dominions at the approach of the Spring, till when, they cannot be rigged nor in readinesse to set out; such trickes there are frequent in the actions and policies of State, but wee hope the best; and if these provisions be really intended for the assistance of his Majesty, I shall thinke my inforced discontinuance from

from my Countrey and friends fortunate, since by it I have
 beene an instrument to promote his Majesties peace: how-
 soever, my kind *Will*, I wish with all my heart matters had
 never proceeded to this unluckie height betweene his Ma-
 jesty and his Parliament, then had wee enjoyed one ano-
 thers company in peace at *Whitch*, and these miseries never
 been inflicted on our owne unhappy Countrey, where, in
 all matters were fairly composd betweene his Majesty and
 the Parliament, I could heartily wish my selfe in my former
 condition, that I might be happy in the society of my selfe
 and all my other friends, to whom I desire thee to doe my
 best commendations: and as my last *Encounter*, and of
 of most consequence to be performed, I desire thee to let
 his sacred Majesty know, that I prostrate my life at his roy-
 all feet, wishing no longer to enjoy life, then I shall ever
 strive to be esteemed his Highnesse humblest and loyaldest
 Subject and servant, and thy true friend,

H. I.

PARIS, 19 January,

Stills News

FINIS.

A

13

CONFUTATION

Of the Earle of *Newcastles*

H. Cavendish

REASONS

For taking under his Command and
conduct divers Popish Recusants
in the Northerne parts ;

WHEREIN

*Is shewed both the unlawfulnessse, and
danger of Arming of Papists :*

Being a thing of main consequence for all true Prote-
stants to take present and speciall notice of.



Jan: 26. 1642

London Printed for Henry Overton, 1643.

A

CONFESSION

Of the Earl of Northampton

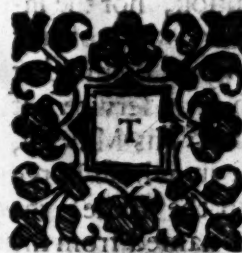
REASONS

For taking under his Command and
conduct divers Troops of Foot
in the North



Jan. 22. 1642

A
CONFUTATION OF
The Earle of Newcastle's Reasons,
for taking under his Command
and Conduct divers Popish Recusants
in the Northerne Parts.



Here is a Declaration lately printed under the name of the Earle of Newcastle, an Earle and Baron of England, and by birth and descent an English man, of the Family of Cavendish, now General of an Army in the Northerne parts of the Kingdome, Consisting most part of Papists, raised, as is conceived, to suppress the Liberty of England, contrary to the Fundamentall Lawes of the Land, and to establish that long excoꝛgated Arbitrary Government,

vernment, which evill Counsellours (aspiring by flattery to become great) have divers yeares since projected; Wherein the Author of the Declaration first desires the Subjects of the County of *Torke*, to take into their serious consideration severall particulars, and expects credit to be given to them; those I passe over at this present, in hope the good Subjects of that County will in due time make it appeare how little credit is to be given to the Author of that Declaration, who would justifie actions so contrary to the professions of the Earle of *Newcastle* made to God, to the Church, and to his Countrey. Secondly, He desires to give satisfaction both to the Subjects of *Torke*, and all other true Protestants of this Kingdome, why hee hath beene necessitated to take under his Command and Conduct divers Popish Recusants in the Northerne Parts, alleaging, First, It was not His Majesties intention, nor the intention (for any thing his Lordship knowes) of any in Authority under him, to admit any of them (that is to say, Popish Recusants) into that service; If the way had not beene chalked out to His Majesty, and His Ministers, by the very men, in whose Favour the Objection was raised. Let (saith the Earle) the Muster Rolls of that Army which is named from the Parliament bee perused, and then it shall appeare plainly that the mannagers of that Army doe exactly and distinctly know, that they now have, and for many moneths have had great numbers under their pay, both English, French, and other Nations, whom at their

their Inrollment (and ever since) they did know to have been professed Papists; Whereas by the contrary, it is notoriously knowne, that before this course was taken by the other party, His Majesty and His Ministers did not admit to, nor continue any Souldiers in pay, who were suspected to be that way inclined, or did refuse the Oaths of Allegiance and Supremacy; Not that His Majesty thought it unlawfull for him so to doe, or that he did not hold his Recusant Subjects to be as strongly obliged by the Lawes of this Land, for the defence of His Person, and the Liberty of Parliaments, and Lawes of this Kingdome, as any of His Protestant Subjects: For if the Kingdome now stood under the feare of a Forraigne invasion, Is it to be conceived that the Recusants of this Land were not by the Lawes of the same obliged to adventure their lives and fortunes in the defence thereof? Sure the great confusion which is now in this kingdome, is of as fearefull a consequence as any Forraigne Invasion possible can bee; and therefore Recusants are so far from being disoblighed, as they stand deeply obliged for giving their assistance in this time of extremity; But His Majesty was very cautelous, and tender in this point, and certainly would not have looked towards it, if the other party had not first assumed that liberty to themselves, from which by the Law of the Land he saw himselfe no way barred.

Because the Earle, or who else is the Author of that Declaration under his name, takes upon him to be pri-

vy to his Majesties intentions, and to excule his Ma-
 jesties Ministers concerning the arming of Popish Re-
 cufants, it were earnestly to bee wished that men
 would not withhold the truth with unrighteousnesse,
 nor goe about to deceive the world with Colours.
 Let the Author declare who chalked the way to His
 Majesties Counsellors and Ministers, to advise and
 procure His Majestie to recommend, if not authorise
Randoll Mac donell, now Earle of *Antrim*, a Papist
 (and by discent meere Irish, being the Grandson to
Sorley boy mac donell by the Fathers side, and of the
 most perfidious Traytor and enemy of the truth,
Hugh Oneale, Earle of *Tirone*, by the Mothers side,
 who also was one of the Conspirators of the present
 Rebellion in Ireland, and yet is harboured about
 Newcastle, or Durham) to raise an Army in Ire-
 land, with which he being Generall, should invade
 the kingdome of *Scotland*; a designe, though crossed,
 more through emulation and envy, then for any re-
 gard to his Majesties Honour, or conscience to afflict
 a Protestant Church and Nation by an Army of Pa-
 pists, discovereth plainly that there hath been an in-
 tention to admit Papists to serve under His Majestie,
 for the destruction of some of his Protestant Subjects
 before such a supposed chalking out of the way, as
 the Author of this Declaration pretends, as may fur-
 ther be evidenced by the bringing of 500. Souldiers
 out of Ireland to Carlile, a part (if not the greatest) of
 that number being Papists, and the many Popish
 Commanders, Captaines, Officers, and Souldiers
 entertained

entertained and employed in the two Northerne Expeditions against *Scotland*, in the latter of which, *Garrat Barry*, now Lieutenant Generall of the Rebels Army in the Province of *Munster* in Ireland, served, having quit his places held under the King of Spaine, to come into *England* for an employment in that Expedition; another *Barry* also, a Papist much conversant at the Court, was Serjeant Major of a Regiment of Horse, Colonell *Plunket*, now in Rebellion in Ireland, Colonell *Reley*, an Irish man, with very many other Papists of Ireland, were enabled by the entertainment they received in *England* in those Northerne Expeditions, to doe no small mischiefes since to the Protestants, besides many others of Forraigne Nations, with our owne well knowne Country men of the Popish Religion; Witnesse likewise the Army raised in Ireland in the beginning of the yeare 1646. in a manner consisting of Papists altogether, save that the chiefe Officers of the Field, and divers other Officers and Souldiers were Protestants, that kingdome at that time not affording men of the Popish Religion, having Military abilities to discharge the duties of so great places, but nothing wanted to let them know how much they were relyed upon: Sir *Tobie Mathews* a Jesuit, attended upon the Earle of *Strafford* into Ireland in March, before the raising of that Army, and during his abode there, was lodged in his Lordships house of residence, the Castle of *Dublin*, and every day rid upon one of Sir *George Radcliff*s horses to one or other of the publike Masse-houses in *Dublin*, where

where Sir *Tobie* consulted often and seriously with Prelates and other Ecclesiasticall persons of the Church of Rome, by whom he prepared the parties of Papists in the Parliament of Ireland then sitting, to assent to a Declaration against the kingdome of Scotland, and to grant more Subsidies to advance that war then they have yet paid: But to come neerer home to the writer of the Declaration, hath the Parliament or his Excellencie the Earle of *Essex* given Commissions or power to any Colonell, or Commander of the Popish Religion to levie, conduct, and command Regiments, Troopes, or Bands of men in the present service? As the Earle of Newcastle, his Majesties Generall in the Northern parts hath done; Are there whole Regiments, or Companies, consisting all, or most part of Papists (exactly and distinctly knowne by the Parliament to be such) admitted to serve under the Earle of *Essex*, or any other Commander in Chiefe imployed by the Parliament? Surely none. But such are in great esteeme and credit, and much trusted in the severall Armies latelie raised, and now on foote by vertue of severall Commissions granted by his Maiestie to the Earle of Newcastle and others, to defend the Protestant Religion, the Lawes, of this kingdome (by which Papists are declared unfit to be trusted with Armes) and the Libertie of the Subject, as is pretended: Now admitting some Papists have through negligence, or by friendship with private Captaines, or other Officers, got into the Parliaments Army (as it may be supposed some have done

of

of purpose to betray the Counsellors and designs of that Armie) is that a good justification for exciting and authorizing all the Papists in the North and other places first to beare Armes, to take up Armes for the destruction of the Protestants and suppression of Religion, Lawes, and Liberties established in the Land: The Author of the said Declaration glanceth at the Proclamation lately published, prohibiting all Popish Recusants to come to his Majesties Court, in lesse they would take the Oaths of Allegiance and Supremacie, stricter Proclamations against Papists have beene frequent heretofore, yet they never affrighted the Papists, who were well acquainted with the intentions of the Advisors of such Proclamations: It is recorded in History that a Christian Emperour having under hand waged a great Armie to warre upon the Pope, caused the Citie of Rome to be sacked, and the Pope to be besieged in the Castle of Saint *Angelo*, yet when the tidings thereof became publike and famous in all Countries, he ordained a Fast to be observed in his Court for the safety and delivery of the Pope: an impious dissimulation, and such as should not be imitated by any Prince Christian.

But it must be acknowledged that the Author of the Declaration aforesaid, dealt more plainly then the Pen-men of his Majesties Declarations usually doe, for he affirmeth that his Majestie thinks it not unlawfull for him to admit into his service, and continue in pay professed Papists, and that his Majestie doth hold his Recusant subjects (meaning Papists).

to be as strongly obliged by the Lawes of the Land, for the defence of his person, and the liberty of Parliaments, and Lawes of the Kingdome, as any of his Protestant Subjects, &c. whether his Majestie will vow the same or no is yet unknowne, therefore till time discover it, let the Earle of *Newcastle*, or who else published the said Declaration under his name, be favourably pleased to understand, that although all Subjects be alike obliged by Law for defence of their Sovereignes person, and the liberties and Lawes of the Kingdome, yet all Subjects have not the like interest in the liberties and Laws of the Kingdome now in force; neither did any Papist ever asseme, that he affects the liberty of the Parliament as Protestants doe, which his Majestie knowes well by their carriage and insinuation at all times to bring him to dislike with Parliaments, if it were possible: And albeit his Majestie may be construed to be exempt from the Excommunication of Pope *Pius* against the Kingdom of *England*, because hee was not borne in *England*, yet when the Prince of *Wales*, or any of his Majesties Children shall succede in the Royall Throne; they may be accounted Excommunicate, and if the Pope doe at any time hereafter enioyne the Papist to deny Allegiance to his Majestie by colour of that Excommunication, or some other Romane device, may finde as little fidelity in the Papists, as *Queene Elizabeth* did, and they will never conceive themselves so obliged as is set forth in the said Declaration, in regard they held a supremacie in the Pope above the
King

King in matters Ecclesiasticall, which at this time are become not the least occasions of the apparent evils, and threatned ruine ready to fall upon his Majesties Dominions: nor doth the taking of the Oath of Supremacie secure their allegiance or fidelitie to the *Kings of England*, being Protestants, considering there is a power admitted by them to be in the *Pope* to dispence with Oathes, in matters lesse conducing to the advancement of the Ecclesiasticall Hierarchie, then to dissemble in taking the Oath of Supremacie, as testifieth the Example of Cardinall *Askanius*, who being released out of prison by the *French King*, and after great kindneses received in that *Kingdome*, was permitted to goe to *Rome* with the Cardinall *D'Amboise* to be at the election of a *Pope*, to succede *Pope Alexander*, tooke an Oath that he would returne to *France* againe, yet refused so to doe, having obtained the *Popes* dispensation to breake his faith with the *Christian King*, which a *Heathen Roman* of old would not doe to escape the most grievous torments, the matter then standing thus, and the Law of *England* not allowing that *Papists* should have Armes, although the *King* may dispence with the Law in some cases, for the good and tranquillity of the people, yet in this case, where one of the pretences for Arming is the defence of the Protestant Religion, and another pretence is the maintenance of priviledges of Parliament, Why is not his Majesty barred by the equity and intent of the Law from admitting *Papists* into the present service? Seeing all *papists* are taught

to hate both the protestant Religion, & the parliament more then any Religion or Court of Justice in the world, and therefore cannot be conceived by any of mean understanding, much lesse by the Earle of Newcastle, to stand neither so deeply obliged, nor so well affected to defend either the King's person, being a protestant, or the protestant Religion, or priviledges of parliament, as the protestant Subjects of England are.

The Author of the aforesaid declaration proceedeth to examine the pretended inconveniences wherewith the arming of papists is alledged to be attended, & in the first place voucheth for iustification of the unjustifiable arming of papists, the example of the Emperor Charles the first, who being a Popish Emperor did not refuse the service of any of the Protestants of Germany in that Army wherewith he made warre upon the Protestants; Secondly, he citeth the example of Henry the fourth, the late French King, while he was a Protestant, and did not reiect the assistance of the french Papists that adhered to him, and lastly the example of the States of the united Provinces, who did not reiect the auxiliary Regiments under the pay of the french King, because many of them (if not most) are papists: how farre remote these examples are from the present case, let all indifferent men judge: the Emperor Charles the fifth warred upon the protestants because they were protestants, and if in that case he admitted protestants to serve under him, and employed them in suppressing and destroying their brethren,

we will blame his policie, and if at this day the Civill Wars of England were waged by his Majesty, to restrain the insolencies and practises of the papists (who doubtlesse intend the like cruelties in England, as have been acted against the protestants in Ireland) who would thinke amisse of admitting papists to fight against papists, as in the Civill Wars of Ireland in Queen Elizabeths Raigne; moreover all the soldiers serving in the Army raised by the parliament, are, and ever will be ready to spend their lives in defence of his Majesties person, and desire nothing but confirmation of the Laws to be secured against the continuall plots and practises of the Papists, to subvert this Noble Kingdome, and establish the Articles of the Antichristian Countsell of Trent therein, which may be the more easily effected by them, if once His Majesty shall be so far seduced by evil Countsell, as to continue them in Armies against his Parliament, upon pretence of jealousies, and suspicions of disaffection to his Royall person, a thing far below the thoughts of any Protestant, much more of the high Court of Parliament, who have in so many Declarations called God to witnesse the integrity of their hearts, to lay out nothing but the glory and greatness of his Majesty, and the preservation of Gods holy worship without mixture of Idolatry, superstition, or error: As to the example of the late French King, was not his Succession and Coronation opposed by the Guises, and the Pope? Only because he was an Hugonot (as they terme all Protestants in France)

had he in any thing violated the Lawes of the Realme when the holy League was made up to exclude him from possessing his royall Throne, or was he ever said to suffer evill Counsellors to goe about, or to endeavour to introduce other Government then the former Government of the Kingdome? Although these had not been causes sufficient, yet was there not the least of these pretended, what wonder was it then, if French papists adhered to their rightfull and undoubted Successor of the Crowne of France, and he should use their service against their fellow papists, who would set up Tyrants to rule against Law and good Conscience: This example therefore may not serve for justifying the Earle of *Newcastles* arming of papists at this time, no more then the other example of the States of Holland to admit the auxiliary Regiments of French men, some of whom may be, and are papists, nay supposing they were all papists, the Christian world seeth manifestly they may bee employed in the Wars against the Spaniard, it is but papist against papist still, it is not against the protestants those French auxiliaries are employed, neither are they made use of to hinder the establishing and security of the protestant Religion: Let then all Englishmen that are not papists, be well advised, lest any impertinent arguments divide them, but in all loyall dutifulnesse continue in unity, and endeavour to preserve the peace of the Land, and defend each others persons and estates against those enemies of their Religion & Laws, now armed by the Earle of *Newcastle*,
and

and beare the reproaches of such men patiently untill the Almighty, who ruleth the hearts of Kings, crowne the religious endeavours of those that seeke not their owne, but the glory of God, and his Majesty, with blessings of peace, unity, and love in the fruition of his Majesties royall favour and concurrence, to settle the distracted and distressed condition of this most noble and potent Kingdome, and of poore Ireland now sowed thicke with the bodies of Martyrs, whose blood will doubleesse produce a plentifull harvest of living Saints, through the mighty power of him that propagated his Gospell into all Lands, inauigre all worldly power and policy that opposed it, I say no more, accounting the iuferences of the Declarator unworthy of answer, but conclude with the Psalmist,

Pfal. 129. Ver. 5, 6.

*Let them all be confounded and turned backe that hate
Zion.*

Let them be as grasse upon the house top, which withereth afore it groweth up.

Amen.

FINIS.

and the reproaches of his enemies
 all his might - who with the hearts of kings
 know the deep and hidden things of those that seek
 to overthrow him the Lord God and his Ma-
 jesty with blessings of peace, unity, and love in the
 favour of his Majesty for all favour and con-
 currence to settle the distracted and distressed condition
 of the most noble and potent Kingdom, and for
 poor Ireland now low and waste with the bodies of
 many whose blood will double the produce of
 the harvest of living saints, through the mighty
 power of him that prepared his Gospel into all
 lands, through all worldly power and policy that
 opposed it, I say no more, according to the intention
 of the Declaration, answer, but conclude
 with the Psalmist



Psalm 124. Verse 6

Let them all be confounded and turned back that hate
 Zion.
 Let them be as grass upon the house top, which will
 wither afore it is green.

Amen

FINIS

The Mid-wives just

14

PETITION:

OR,

A complaint of divers good
Gentlewomen of that faculty.

Shewing to the whole
Christian world their just
cause of their sufferings in these
distracted Times, for their
want of TRADING.

V Which said complaint they
tendered to the House on Monday
last, being the 23. of Jan. 1643.

With some other notes worthy of observation.

Jan: ab.

Printed at London, 1643.

1642

PETITION

ON

A COMPLAINTE OF THE
COMMONS OF GREAT BRITAIN

SHOWN BY THE PETITIONERS

CHRISTIAN WOOD



OF THE
COMMONS OF GREAT BRITAIN

AND

ORDERED TO THE HOUSE OF COMMONS

AND

AND

AND

**The Midwives just Petition, or a complaint
of divers Gentlewomen of that faculty, &c.**

Humbly Shewing,

THat whereas many mileries do attend upon a Civill War, there is none greater than the breaking of that conjunction which marrimony hath once confirmed, so that womens husbands being absent at the Wars, they cannot enjoy that necessary comfort and benevolence which they expect from them: this, if well considered, is a shrewd matter and doth give beginning to a naturall depopulation of towns and Cities, when the causes of populous fertillity are any wayes hindered, whereby all places, especially this famous City, must needes become very thin of people, and great want of men fit for employment both for Church and State, and all corporations must necessarily from thence ensue, for men grow not up on a suddain, there must be a seed time before harvest, bearing of children before their birth, as we very well know, who in that kind have been great assistants unto women, and constant deliverers of much good to the Common-wealth.

And whereas we are called Mid-wives by our profession, wee knowing the cases of women better than any other, as being more experienced in what they sensibly suffer since the wars began, living the religious lives of some cloysterd Nuns contrary to their own naturall affections, if they could by any means help it without wronging their husbands: Our Petition shall therfore consist of many branches, whereby the injuries of women in this present age may be clearly discerned, for it is a great wrong that
women

women should want their husbands and live without comfort, whereby we Midwives are also undone, for as women are helpers unto men, so are we unto women in all their extremities, for which we were formerly well paid, and highly respected in our parishes for our great skill and mid-night industry, but now our Art doth fail us, and little gettings have we in this age barren of all naturall joyes, and onely fruitfull in bloody calamities, we desire therefore that for the better propagating of our owne benefit, and the generall good of all women, wives may no longer spare their husbands to be devoured by the sword, but may keep them fast locked within their own loving armes day and night, perfecting their embraces in such a manner as is not to be expressed freely, but may be easily conceived by the strong fancy of any understanding women; We Mid-wives must be as secret as night and close in all conceites, but wee know most assuredly that this would bring about much content, while our selves should feast high at Christnings, and nurses also should more frequently be paid for their monthly keeping of women: we have with much horror and astonishment heard of Kenton-Battayle, wherein many worthy members and men of great ability were lost to the number of 7563, who were buried thereabouts by the Church-wardens, Clerkes, and Sextons of the adjacent Parishes, as they have lately delivered upon their severall oaths, which doth make us humble Petitioners, that blood may not hereafter be shed in such a manner, for many men, hopeful to have begot a race of souldiers, were there killed on a sudden before they had performed any thing to the benefit of Mid-wives, which was a great losse and hinderance to the Commonwealth; whereby some maydes were deprived of promised marriage, and wives by the hand of death were quickly Widdowed, and with them the hope of posterity was also extinguished, it is therefore hereafter to be desired that Warre may not care up and devour the youth of this Kingdome, but that men may performe the blessing given to *Adam* by encreasing and multiplying, thereby

thereby to repayre the great havock and losse which this unnaturall War doth make in England. Heretofore the happinesse of the English women was compared unto heaven; but now they have just cause to tremble at the report of every gunne, which can send a speedy death to their instruments of conjunction and delight, without whom they are but halfe themselves, and being indeed nothing in themselves, from them they receive perfection, weight, and number, and grow as rich in children as they are in beauty, while wee Mid-wives shall fare and feede the better for their frequent christnings and gossipings.

We take notice what divellish new Engines for Warre are daily invented by the Cyclops and suchlike Artists, to destroy one another; namely the Poleax, Petronels, Carbines, Firelocks, Snap-hances, Pistols, nay cases of Pistols, Granadoes, and their hand Granadoes, and the Morter peices, and your terrible two-edged swords, able to affright poor women to see such naked weapons; then the Cavalliers, and your Dragoners, and your Engineers, which are those persons which exercised those weapons: such instruments were never used, or scarce seene in England; and all out of jealousies, doubts and feares; because you men will not confide in one another: All these weapons are but to destroy brave man which should be preserved and kept for better uses and purposes: It were farre better for those men that they followed their owne trade, and the old game of England at home with their wives; then for them to runne abroad to be a common souldier, and stand Sentinel two or three hours in the cold for a little Suffolk cheese and a peice of browne bread, and at length kill one another for eight pence a day, with the night to boot too: and it may be lose a limbe or some other good joynt: when indeed and in very good sooth

emolod A 3 they

they need not stand at home so long by nineteene parts,
and have more thanks (if not a reward) for their paines.

It were nothing so irkesome to us poor Midwives that
our trade is now decayed, if the sword in the scabbard
were used and employed against a Forreigne Enemy,
it would not then be halfe so grievous, for the old pro-
verbe saith, what the eye sees not, the heart greives not at.
But we poor Midwives both see, and our hearts know it
and now our tongues confesse it; that it is a lamentable
case when the sonne shall goe out against the father; fa-
ther against the sonne; brother against brother, and kins-
man against kinsman, this wee speake is grievous to bee
thought on; and we condole even to the lower-most an-
gle of our triangular hearts.

Wee desire therefore that a period may be set to these
unhappy differences, and that the generall and naturall
Standard may no longer lye conchant; but that women
may be fruitfull vines, that there may be no armes, but
such as will lovingly embrace women, and because wee
know that some upon different occasions desire to absent
themselves from their best beloved, having first plundered
their chests and took away that they have, we desire that
such men may be compelled forthwith to returne to their
wives, or beare on their heads the fortune which they
have most worthily deserved, being guilty of that punish-
ment by their long absence.

And whereas all are not Penelopes that can withstand
the siege of a strong temptation, but must yeeld up the
Fort to the flattering enemy of their long preserved cha-
stity, it is better to keepe then to make that fraile sex
honest: let not therefore the drumme wound the ayre no
more with false stroakes, nor the pike bee bathed in the
bloud of guiltlesse men, let not the sword ravish from our
bosomes

bosomes the delight of our lives: this word husband speaking benefit and comfort both to Wives and Mid-wives, since our felicity cannot subsist without the others fertility and fruitfullnesse; and therefore let us Mid-wives whom it most nearly concernes, desire that some order may be taken; that the old song of England may not be againe revived, *flaw men of London*; And that the delicate sex of women may not lye in their bedds like cold marble images cut out by some Artificers hand, but being full of warme spirit and life, they may oblige the world to them by repairing the losses of this War, and have husbands as formerly at their command to maintaine them bravely, and bring them yearly under the delivering power of the Mid-wife, which cannot be done unlesse the Wars cease, and men returne againe unto their wives.

Moreover we have just cause to feare those dreadfull propheties which point so directly at this age, forerelling that there should be a great scarcity of men, and such a-bundance of women farre exceeding the other, both in strength and number, so that a hundred should run after one, being a fearefull prodigy in nature, and a dearth to be more feared, then that of Corne or any other commodity: Coals are not so necessary as husbands warme in bed, and comfortable at board, and therefore in this sad age it is fit to take a view of the calamities of women in other nations, for if men be scarce, all other plenty is nothing to women, they consummate our happinesse, and make us richer then all the precious stones of the Indyes, therefore most deplorable will the continuall losse of more Souldiers be, since they might live to comfort us, and declare their undainted valour in the soft and delightfull field of love: And whereas most certaine intelligence brought unto us, that many notorious Papists, doe resort to the Queenes Sstandard, lately by her erected at

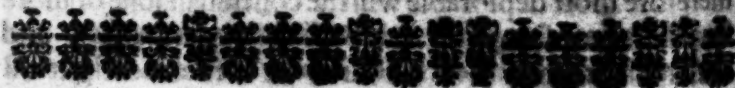
New.

Mother
Shippe as
Prophetic.

New-castle: we desire likewise that our Standard may once again be set up in our City and Suburbs; for we mid-wives know that women are not so cold of our of soule, but that they can endure a fight bravely under a Standard, and can use a weapon as well as men if they get it in their handling, let their courage therefore reach them to fight for their owne priviledges, and if they prove the weaker vessels, yet wee Mid-wives desire that the distressed of widowed women bee looked upon with a charitable construction, not doubting but by all good willers to their sex, their Petition shall be regarded as the publique voyce of their long conceald affections, shewing also how greatly necesitated they have bin in their husbands absence, whole happy returne shall satisfie their longing, and gives us the Midwives of London great cause to rejoyce. And we shall humbly pray, &c.



FINIS.



15
A true
RELATION

Of a late Skirmish at HENLEY
upon THAMES:

WHEREIN

A great defeat was given to the Red-
ding Cavaliers, lately assaulting the
atoresaid Towne of HENLEY.

BEING

*The true Copy of a Letter sent from one
Captaine Samuel Turner, then in the
said service, to his brother in
LONDON.*

Si Deus nobiscum, Quis contra nos?

London Printed for Henry Overton, and are to sold at
his Shop in Popes-Head-Alley. Jan. 26. 1643.

21

REPLANT 1917

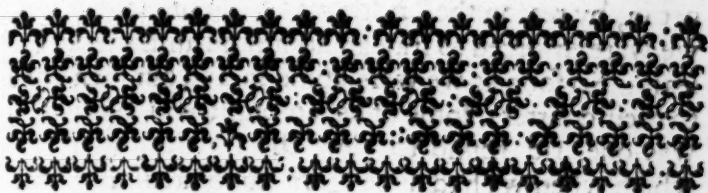
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his Shop in Popes Head Alley



A true
RELATION OF A
Late Skirmish at HENLEY
upon Thames.

Loving Brother,



Know ere this you expected to have heard from me concerning our welcome to this Towne of *Henlie*, where now we are, and indeed I had answered both your expectation, and mine owne desire before this, could I have heard but of any one that had gone from hence to *London* : I know you have already heard in part what friends came from *Redding* hither to visit us, within few houres after we came here. But to give you a full and true Relation of what my selfe was an eye-witnesse of, from

the beginning to the end : About nine of the clock at night we came to this Towne, where before we could get in, by reason the bridge was not quite laid down, we were enforced to stay an houre and an halfe at the least ; So soon as we were come in, and our men gone to their quarters, some of us, amongst which my selfe was one, rid round to view the Towne how it lay, which when we had done ; we appointed 4. Companies to watch that night, one towards *Redding*, and the other at the Bridge, a third at the upper end of the Town, and my selfe having the maine guard, it being mine for that night as I was eldest Captaine of those that watched : I divided my Company, and sent my Lieutenant, with about 40. men to guard some works which the Towne had made on the way to *Oxford*, I having the rest on the maine guard, which was kept in a little round house close by the Towne Hall, where the 4. wayes divide themselves ; having thus ordered our men, and having placed our Ordnance, which were but 3. in all, one of our biggest pieces towards *Redding* road, and the other, which was our best, toward *Oxford*, and the third, which was but a Drake, wee planted toward the upper end of the Towne, by that time this was done, it grew neere eleven of the Clocke; halfe an houre after, being in company with Captaine *Beton*, it being my place to goe the grand round, he desired to goe along with mee, we went with 6. Musketers round about the hills which compasse the Towne, halfe an houre after twelve we came in againe, and found all quiet and well,

(2)

well, about two of the Clock in the morning, being in a house with the Maior, and most of our Gunners, discoursing together, news was brought that the enemy was come, and had fired upon our Centinels, which caused an Alarme through the Towne, we all (through Gods assistance) put on resolutions to withstand them to the utmost, they came furiously on, with a loud cry, the Towne is ours, and did no way question to have broke through all, being most of them Troopers, and Dragooneers; the number as we heare by a Ensigne whom we tooke prisoner, who was mounted for the service, was about one thousand horse, riding two and two on a horse; the first Centinell who made discovery of them, having given fire, presently ran away to the Court of guard, who presently were in a readinesse, and came forth and fired upon them, so as that they could not come into the Towne so soon as they made account of, but being all horse, save only ten or twelve of their Dragooneers which were on foote, at last they broke their way through, and came along the Lane towards the Towne, the way they came being but narrow, and not above a flights shot, or little more in length, from their first entrance, we being in readinesse to have fired upon them, durst not, by reason they drove our men before them all along the way, our Parliament dog lay ready to fire upon them, which being laden with one great shot, and two cases of shot, containing 120. Musket bullets, at length the way being cleare of our owne men, but full of theirs, we let flie,

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(4)

my selfe being within a yard or two at most when it gave fire, and saw the execution it did; some of their horse came so desperately on, that they were even ready to enter upon the mouth of the Canon, as presently after the shot was given appeared, for we found 3. men, and 4. horse lie dead within lesse then a quaites throw off the mouth of the piece, and an Ensigne which was found halfe dead, and halfe alive, having his Leg shot short off, and some three shotes more in his body beside, yet living, who confessed the whole businesse; I think they were so bit, that they will scarce brag of their Victory, or come again in hast; the number of men which we found of theirs were but 4. which were killed outright, and 5. horse, one horse the Gunner tooke alive, and another, which by reason of their great hast in running away, as wee conceive, crowding along a narrow way, who should get first away, fell into a muddy ditch, and there was left till morning, where we tooke him out, one of these 4. men, as our Souldiers were stripping of them, spoke a word or two, and so dyed, That he was the first Captaine of the Lord *Grandisons* Regiment, and desired to be remembred to his Colonell, and dyed immediatly, hee having received above a dozen wounds, another as we heare was a Serjeant Major, and since we heare of sixe that were found dead in a wood, lying together on a heap, one of them a Captaine, and we are informed by some who came from a place called *Causame*, that there are divers lie wounded there, beside our men saw them lift up on their horses

horses which they carryed away, some dead, others
 wounded, so that we conceive they lost thirty men at
 least, The whole Skirmish from the time they entred,
 to the time they ran away, was not a full quarter of
 an houre; We lost of our men but 3. in all, one of
 which was mine, who was first slaine, he was shot as
 he was standing on the left of my Company, as I had
 drawne them up, with a Musket bullet, which went
 in at his left breast, and came through at his back on
 the right shoulder, so as he fell presently downe, with
 his armes spread out, not moving any part of his bo-
 dy, so that I conceive the shot went through his heart,
 he was honourably interred the next day, attended
 with a great number of Souldiers out of every Com-
 pany, another of my Souldiers, one *Tho: Hyat*, a
 Fishmongers man, who lives in your division, was
 shot through the body with a pistoll shot, as hee was
 comming from his quarter to the Court of guard, hee
 was forced to make use of their language to save him-
 selfe, and to cry out, where are these Roundheaded
 rogues, but they pursuing of him, struck him through
 the hat with a Poleaxe, but missed his head, I have
 great hope of his recovery, he hath told me since, hee
 hopes to live to have a revenge on them; Thus as
 well as I can remember, I have given you a narration
 of what passages hapned: Truly hee is more then
 blinde which could not see God manifestly in every
 particular working deliverance for us, and confusion
 to our enemies, we may truly say, never lesse of Man
 seen, and more of God, for I had almost forgot to tell
 you

(6)

you that the two Troopes of horse which were appointed to be with us, left us at the Townes end, and went away to their quarters, so that we were left naked, onely God fought on our sides : if the enemy had got into the Towne, I believe few of us had been alive at this present, thus fearing to be over-tedious to you, I rest,

Your ever loving Brother,

Samuel Turner.

FINIS.

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16

A FAST
SERMON
PREACHED
On Innocents day
BY
THOMAS FULLER, B.D.
Minister of the Savoy.

2 S A M. 2. 26.

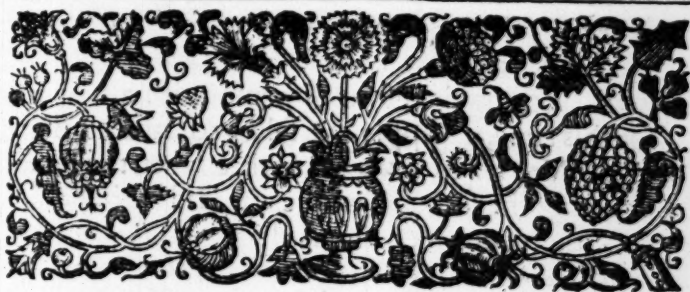
*Then Abner called to Joab, and said, Shall the sword de-
voure for ever? knowest thou not that it will be bitterness in
the latter end? How long shall it be then, yer thou bid the peo-
ple returne from following their brethren?*

Jan. 26 LONDON,
Printed by L.N. and R.C. for JOHN WILLIAMS
at the signe of the Crowne in Saint Pauls
Church-yard, 1642.

TRAFFIC
SERIES



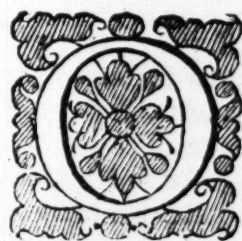
26



I

A FAST
SERMON
PREACHT ON
Innocents day.

MATTH. 5. 9.
Blessed are the Peace-makers.



I. IN this day a Fast and Feast do both iustle together; and the question is, which should take place in our affections. I pray let *Solomon*, the wisest of Kings and Men, be made Doctor of the Chaire to decide this controverſie, *Eccles. 7. 2. It is better to go to the house of mourning,*

mourning, then to goe to the house of feasting: for it is the end of all men, and the living will lay it to his heart. Let us therefore dispense with all mirth for this time, and apply our selves to lamentation.

2. Wee reade *Ezra 3.12.* that when the foundation of the second Temple was laid by *Zerubbabel*, the young men shouted for joy: *But many of the Priests and Levites, and chiefe of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy.* Thus what if young men be so addicted to their toys and Christmas sports, that they will not be weaned from them, O let not old men, who are or should be wiser, and therefore more sensible of the finnes and sorrowes of the State; let us who are Priests, whose very profession doth date us ancient, be transported with their follies, but mourne whilest they are in their mirth. The French Proverb saith; *They that laugh on Friday, shall cry on Sunday.* And it may please God of his goodnesse so to bring it to passe, that if we keep a sad Christmas, we may have a merry Lent.

3. This day is called *Innocents* or *Childermas* day; a day which superstitious Papists count unluckie and unfortunate, and therefore thereupon they will begin no matter of moment, as fearing ill successe should befall them. Indeed I could willingly have sent their follies in silence to Hell, lest by being a Confuter, I become a Remembrancer of their vanities: but that this fond conceit must be rooted out of the minds of the ignorant people.

Why

Why should not that day be most happy, which in the judgement of charity (charity which though not starke blind with *Bartimeus*, with *Lesh* is alwaies tender eyed) sent so many Saints by *Herods* cruelty to Heaven, before they had committed any actuall sinne. Well, out of sacred opposition and pious crossing of Popish vanities, let us this day begin, and this day give good handfell of true repentance. *To the cleane all things are cleane.* To the good all dayes are good: We may say of this day as *David* of *Goliaths* sword, *1 Sam. 21.9.* *There is none like that, give it me.* No day like this day for us to begin our sanctified sorrow, and to hearken to Gods word, *Blessed are the Peace-makers.*

4. In this and the two next Chapters Christ having a Mountain for his Pulpit, and the whole Law for his text, seeks to clear it from those false glosses (corrupting the Text) which the Priests and Pharisees had fastened upon it; and shewes, that Gods Law was not to be narrowed and confined to the outward act alone, but according to the will of the Law-giver (the Surveyour that best knew the latitude thereof) is to bee extended to the very thoughts of the heart, and takes hold of mens wicked inclinations, as breaches thereof, and offences against it. We use to end our Sermons with a Blessing, Christ begins his with the Beatitudes, and of the eight, my Text is neither the last nor the least, *Blessed are the Peace-makers.*

5. Observe in the words the best worke and the best wages; the best worke, *Peace-makers*: the best wages, *They are blessed.* I begin with the worke, which

which shall imploy my paines and your attention this day. Now the goodnesse of peace will the better appeare, if we consider the misery of warre. It is said, *Gen. 12. 11. And it came to passe when Abraham was come weere to enter into Egypt, that hee said unto Sarai his wife, Behold, now I know that thou art a faire woman to looke upon. Why Now I know thou art a beautifull woman? Did Abraham live thus long in ignorance of his wifes beauty? Did he now first begin to know her handsomnesse? Learned Tremelius on the place starts and answers the objection Now, that is, when Abraham came into Egypt, as if he had said, When I see the tawny faces and swarthy complexions of the sun-burnt Egyptians, thy face seemeth the fairer, and thy beauty the brighter in mine eyes. I must confesse, I ever prized peace for a pearle; but we never did or could set the true estimate and value upon it till this interruption and suspension of it. Now we know, being taught by deare experience, that peace is a beautifull blessing: And therefore we will consider warre first in the wickednesse, then in the wofulnesse thereof.*

6. First, warre makes a Nation more wicked. Surely, swearing and Sabbath breaking do not advance the keeping of the first Table. And as for the second Table, how hard is it in these distracted times to be practised? Yea, it is difficult to say the Lords Prayer, the Creed, or ten Commandments: The Lords Prayer for that *Petition, And forgive us our trespasses, as wee forgive them that trespass against us.* The Creed for that Article,

cle, *The Communion of Saints*, which doth tye and oblige us to the performance of all Christian offices & charitable duties to those who by the same Christ seekes salvation, and professe the same true Christian Catholike faith with us: The ten Commandements for that precept, *Thou shalt not kill*: and though men in speculation and schoole distinctions may say, that all these may be easily performed in the time of war; yet our corrupt nature, which is starke nought in time of peace, is likely to be far worse in warre, and if these times continue, I am afraid wee shall neither say the Lords Prayer, nor beleeve the Creed, nor practise the Commandements. And as hard it will be preparedly and profitably to receive the Sacraments, when wee shall drinke Christs blood as on to day, and go about to shed our brothers blood as on to morrow.

7. Secondly, let us consider the wofulnesse of war, and that both in its selfe, and in its attendance: See a Map of war drawne by a holy hand, *Psal. 87. 63. The fire consumed their young men, and their maidens were not given to marriage, their Priests fell by the sword, and their widowes made no lamentations. The fire consumed the young men.* We behold with contentment ripe fruit to drop downe to the ground, but who will not pity greene apples when they are cudgelled downe from the tree. *And the maidens were not given in marriage.* So that the fairest flowers of virginity were faine to wither on the stalke, whereon they did grow, for want of hands to gather them. *The Priests were slaine with the sword, Sed quid cum Marte Prophetu?* Well then, there they were, though they were none of the best of the

Priests, being lewd *Hophnee* and *Phineas*, and there they were killed, for ought I know; if these times hold, Gods best *Samuels* must goe the same way. *And their widowes made no lamentation.* You will say, the more unnaturall women they: O no, *they made no lamentation*, either because their griefe was above lamenting, such as onely could be managed with silence and amazement, or else because they were so taken up with deploring the publike calamity, they could spare no time for private persons to bemoane their particular losses.

8. But warre is not so terrible in it self, as in its attendants; first the Plague which brings up the reare of war; the Plague, I say, which formerly used to be an extraordinary embassador in this Citie of *London*, to denounce Gods anger against it, but is of late grown a constant legier, and for these many late yeares hath never been clearly removed from us: surely some great unrepented sin lyes on this City, that this constant punishment doth visit us, which will be more terrible when it shall be extended over the whole Realme.

9. Secondly, Famine, a waiter in Ordinary on Warre. Truly it may seeme a riddle, and yet it is most true, that *warre makes both lesse meat, and fewer mouthes*: First, because in time of war none dare attend husbandry, wherewith *Solomon* saith, *The King himself is maintained.* Secondly, because Souldiers spoile more out of prodigality, then they spend out of necessity: When our Saviour multiplied loaves and fishes, there were those appointed who tooke up the twelve baskets of fragments; but, alas, no such care is taken in souldiers festivals.

festivals. Hitherto indeed wee have had plenty enough, and as yet in this City are not sensible of any want. But you know next *Pharaohs* full eares came *Pharaohs* blasted eares, next *Pharaohs* fat kine came *Pharaohs* lean kine; & I pray God poor people for this years store be not next year starved.

10. Thirdly, wilde beasts, see Gods foure cardinal punishments reckoned up, *Ezech. 14. 21. For thus saith the Lord God, for much more when I send my foure sore judgements upon Jerusalem: the sword, and the famine, and the noysome beast, and the pestilence to cut from it man and beast.* Some perchance wil say, that there is more danger of wilde beasts in our Island, which is invironed with water. Truly there need no other wilde beasts then our selves, who are Lions, Beares, Boares, Wolves, and Tygers one to another. And though as yet wee were never plagued with wilde beasts, yet wee know not how soone God may hisse for them over, and for our new and strange sins, cause new and strange punishments. Now conceive a City as bigge as your thoughts can imagine, and fancy the Sword marching in at the East-gate, and the Plague comming in at the West-gate, and Famine entring in at the North-gate, and wilde beasts passing in at the South-gate, and all meeting together in the Market-place, and then tell me how quickly will your voluminous Citie be abridged to a poor pittance.

11. But hitherto wee have only spoken of the miseries of War in generall, but the worst is still behind, for we are afflicted with Civill war, many warres have done woefully, but this surmounteth them all. In Civill war nothing can bee expected

but a ruine and desolation. What said *Mordcai* to *Hesther*, *Hesther* 4.13. *Think not with thy selfe that thou shalt escape in the Kings house more then all the Jewes.* So let none in what house soever, in the Kings House, or House of Lords, or House of Commons, or strongest Castles, or walled Towns, or fenced Cities, flatter themselves with a fond conceit of their safety, for if Civill warres continue long, they must expect as well as others to be devoured, yea, none can promise great Persons so much happinesse as to be last undone: For, for ought any knowes, it may come their turnes to be the first, as being the fairest markes to invite envy and malice against them. Meane time poore *Ireland*, which as the man in the vision cryed to *Saint Paul*, *Come over into Macedonia and helpe us*, which hath so long, so often, so earnestly intreated, implored, importuned our assistants, must be lost of course. The Protestants there which have long swom against the tide till their armes are weary, must at last of necessity even give themselves over to be drowned: That Harpe, which when it was well tuned, made so good musicke, must now and hereafter for ever be hung upon the willowes, a sad and sorrowfull tree, and our distraction will hasten their finall destruction. We read, *Deut.* 28. 56. *That in a great Famine the eye of the mother shall be evil towards her son and towards her daughter, shee shall grudge every morsell of meat which goes besides her owne mouth, preferring nature before naturall affection.* If these times doe continue, *London* will grudge *London-derry* her daughter, and *England* Mother generally of *Ireland* (as a Colony deduced

deduced from it) will grieve to part with the least meat, money and munition to it.

12 But all these Mischiefes are nothing in respect of the last, namely the scandal and dishonour which hereby will redound to the Protestant religion, whereof a true Christian ought to be more tender and sensible, then of any worldly losse whatsoever: *Tell it not in Gath, nor publish it in Ascalon, lest the daughters of the Philistines rejoyce, lest the daughters of the uncircumcised triumph.* O what unufick doth our discord make to the Romish adversaries. We reade, *Genes. 13. 7. And there was a strife between the heard-men of Abrahams cattel, and the heard-men of Lots cattell, and the Cananite, and the Perizite dwelled then in the Land. And Abraham said unto Lot, Let there be no strife, I pray thee, betwene my &c.* Wherein observe, that the Canaanites and Perizites being there in the Land, is mentioned as a motive with *Abraham* to make him make the speedier accommodation with *Lot*; lest the true religion and service of God should suffer in the censure of Pagans by their discords, being Uncle and Nephew, ingaged in a brawle by their servants dissention. How many Canaanites and Perezites behold our bloody differences, and clap their hands to see us wring ours, yea, insult and rejoyce to see us sheath our swords in one anothers bowels; wee used formerly to taske the Papists of cruelty to Protestants; but hereafter, as *Abner* said to *Asahel*, *2 Sam. 2. 22. How then shall I hold up my face to Joab thy brother*: So how shall we looke in the face, from this day forwards, of our Romish adversaries. Tell them no more of their cruelty to

the Protestants at *Hedlebergh*; of their cruelty to Protestants of *Magdenberge*; of their cruelty to the Protestants at *Rochel*; for if these wars continue, wee are likely not onely to equall, but to out-doe these cruelties one to another; so that discharging this accusation of bloudinesse against them, it will rebound and recoil in our own faces. Put all these together, that warre makes a Land more wicked, makes a Land more wofull; is bad in it selfe, is worse in its traine, destroyes Christian people, and disgraces Christian profession, and then will all have just cause to say as it is in my Text, *Blessed are the Peace-makers.*

13. If any object that peace also hath her mischiefs which attend thereupon; for it brings plenty, and plenty brings pride, and pride brings plagues upon it: peace makes men pampered, and with *Jessurun* to kick against God. War indeed brings cleanness of teeth, whilest peace brings fulnesse of bread, which is as bad and worse; making men presumptuously to rebell against God. The answer is easie, woes may come from peace, but they must come from warre; miseries arise from the very use of warre, which come but from the abuse of peace, being essentiall to warre, but accidentall to peace, inherent alwaies in the one, adherent too often to the other: in a word, in war calamities proceed from the thing it selfe, in peace from men, abusing it.

14. Object. But peace without truth is rather poyson then a cordiall: O let us not be like the thirsty traveller, who so long longs for water, that at last he drinks mud and water together, not only without

without distinction or distaste, but even with delight: O let us not with *Sampson* so dote on the *Dalilah* of peace, as to get her love to betray truth, wherein our strength lyes. Some perchance would propound peace unto us, but on such servile conditions as *Naash* the Ammonite offered a truce to the men of *Jabesh-Gilead*, *1 Sam. 11.2.* On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all *Israel*. And so if we will give in truth to boot, and put out our owne eyes into the bargain; forfeit the true faith and knowledge of God, with the purity of his service; then perchance a peace may be proffered us; but as *Peter* said to *Simon Magus*, *Act. 8.20.* Thy money perish with thee, so let such a hellish peace perish with thole that seek to promote it.

15. In the answering of this objection, give me leave as *Peter* said, *Act. 2.29.* Men and brethren, let me freely speake unto you of the *Patriarch David*; so let me boldly and fully speak in answer to the objection: If leave be denied mee: I know whence my commission is derived, I am an Embassadour for the God of Heaven, if I speake what is false, I must answer for it; if truth, it will answer for me. And what I have to say, I will divide into foure Propositions.

16. Prop. 1. *Cursed be hee that seekes to divide Peace from Truth.* I must confesse I was never bred upon *Mount Ebal*, neither did ever my tongue take delight in cursing. The rather, because we may observe *Deut. 27.12.* that the most eminent Tribes from

from w^{ch} the Princely & Priestly men descended, Levi, Judah, Ephraim, & Benjamin, took their station in Mount Gerasin, to shew, that Magistrates & Ministers are principally to inure their mouths to blessing. And yet for those that seek to sever peace from truth, I cannot refrain my self, but must say, *Cursed be they in the city, and cursed be they in the field, cursed be they in their basket and in their store, cursed be they in the fruit of their body, and in the fruit of their land, in the increase of their kine, and in the flock of their sheep, cursed shall they be when they come in, and cursed shall they be when they go out.*

17. Pro. 2. *Before this warre began, we had in England truth in all essentiall to salvation. Wee had all necessary and important truths truly compiled in our 39. Articles. We had the word of God truly preacht (I could wish it had been more frequently and generally) the Sacraments duly administred, which two put together doth constitute a true Church. S. Paul, 1 Cor. 15. 18. being to prove the resurrection of the dead, presseth the Corinthians with this among other Arguments, Then they also which are fallen asleep in Christ are perished. Putting them a most uncharitable absurdity, that in case the dead arise not againe, they must be bound to confess, that all the Saints formerly deceased were perished. And surely, such as deny that England before this warre began had all essentiall truth to salvation, must of necessity split themselves on the same uncharitable rocke, and passe a sentence of condemnation on all those which dyed in our Church before these two yeares last past.*

18. Pro. 3.

18 3. *Pro. Many errors in Doctrine and innovation in discipline, did creepe fast into our Church.* Arminian positions, Tenents, reason to Gods grace, invaded the truth of the Word in many places. One Ceremony begat another, there being no bounds in will-worship; wherewith one may sooner be wearied then satisfied. The inventors of new Ceremonies endeavouring to supply in number what their conceits wanted in solidity; and God knowes before this time where they had been if they had not been stopt.

19 4. *Pro. The best and onely way to purge these errors out, is in a faire and peaceable way;* for the sword cannot discern betwixt error and falshood, it may have two edges, but hath never an eye. Let there on Gods blessing be a Synode of truly grave, pious, and learned Divines; and let them both fairely dispute, and fully decide, whats true, whats false; what Ceremonies are to be retained, what to be rejected; and let civill authoritie stampe their command upon it, to be generally received under what penaltie their discretion shall think fitting. But as long as Warre lasts, no hope of any such agreement; this must be a worke for Peace to performe. So then under the notion of Peace, hitherto we have and hereafter doe intend such a Peace, as when it comes we hope will restore truth unto us, in all the accidental and ornamentall parts thereof, and adde it to that truth in essentials to salvation, which we enjoyed before this Warre began, and in this

fence I will boldly pronounce *blessed be the Peacemakers.*

20 Come we now to consider what be the hindrances of Peace : these hindrances are either generall or particular. The generall hindrance is this : The many nationall finnes of our kingdome being not repented of ; I say of our kingdome, not of one Army alone. Thinke not that the Kings Army is like *Sodome*, not ten righteous men in it, (no nor if righteous *Lot* himselfe be put into the number) and the other Army like *Syon* consisting all of Saints. No, there be drunkards on both sides, and swearers on both sides, and whoremungers on both sides, pious on both sides, and prophane on both sides, like *Jeremies* figges, those that are good are very good, and those that are bad are very bad in both parties. I never knew nor heard of an Army all of Saints, *save the holy Army of Martyrs*, and those you know were dead first, for the last breath they sent forth proclaimed them to be Martyrs. But it is not the finnes of the Armies alone, but the finnes of the whole kingdome which breake off our hopes of Peace, our Nation is generally sinfull. The City complaines of the ambition and prodigality of the Courtiers, the Courtiers complaine of the pride and covetousnesse of Citizens, the Laity complaine of the lazinesse and state-medling of the Clergy, the Clergie complaine of the hard dealing and sacriledge of the Laity, the Rich complaine of the murmuring and ingratitude of the Poor, the Poor complaine of the

the oppression and extortion of the Rich : Thus every one is more ready to throw dirt in anothers face then to wash his owne cleane. And in all these though malice may set the varnish, sure truth doth lay the ground-worke.

21 Of particular hindrances, in the first place we may ranke the Romish Recusants, *Is not the hand of Joab with thee in all this*, was Davids question 2. Sam. 14. 19. but is not the hand may we all say of Jesuites in these distractions. *Many times from my youth up have they fought against me* may England now say, *yea many times from my youth up have they vexed me, but have not prevailed against me.* At last, the Popish party perceived that the strength of England consisted in the unity thereof. (*Sampson* is halfe conquered when it is knowne where his strength doth lye) and that it was impossible to conquer *English* Protestants, but by *English* Protestants. Is this your spite and malice O you *Romish* adversaries, because you could not overcome us with *Spanish* Armadoes, nor blowe us up with Gunpowder treasons, nor undoe us with *Irish* Rebellions, to set our selves against our selves, first to divide us, then to destroy us. Well, God knowes what may come to passe. It may be when we have drunke the top of this bitter cup, the dregs may be for your share, and we may all be made friends for your utter ruine and destruction.

22 Next, the Papists the Schismatickes are the hindrances of our Peace. These know their king-

dome cannot be established but by Warre, as assured that the wisdom of the State is such, as will blast their designs when matters are settled. I have heard (when a childe) of a *Lawlesse Church*, sure these if they might have their will, would have a *Lawlesse Church* and a *Gospelle* too; and yet they as falsely as fondly conceive that the State gives approbation and connivance to them. We read *Psal. 50. 21.* where Gods spirit reckons up many finnes which the wicked had committed, that God saith; *These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thy selfe: but I will reprove thee, and set them in order before thine eyes.* In which place of Scripture three things are considerable. First, God is said to keep silence when he doth not presently and visibly punish offenders, *Psal. 35. 22. O Lord keep not silence,* and so *Psal. 83. 1. Keep not thou silence O God.* God, for reasons best known to himselfe, and for some known to us, namely, to make wicked men swel and break with a Timpany of good successe for the time, does not outwardly expresse the dislike of their bad courses, in inflicting a suddain and sensible punishment upon them. Secondly, observe the false Logick & bad inference of wicked men, who conceive that God is altogether such an one as themselves, yea make accessory and confederate with them because silent, therefore consenting; *Qui tacet satis laudat.* Thirdly, see time will come when in time best known to himselfe he will publicly

likely reprove them, and shew not onely his free dissent but full displeasure. Thus Schismatickes improve themselves upon the clemency & long suffering of our State. Because they are taken up with matters of higher concertment, and are not at leisure to stoop to their punishment, as imployed in businesse of more present and pressing importance; Separatists and Sectaries conceive that they favour, what they doe not punish. But time will come when to the glory of God and their own honour, though slowly, surely they will visit their offences, and as the *Psalmist* saith; *Set their sinnes in order before them*; who have beene the partiall cause of the disorder and confusion of this kingdom.

23 Thirdly, those are enemies to Peace, whose being meerely consisteth by Warre and discention. Indeed the truly noble English spirits, desire a forraigne Foe for a marke for their Bullets; but many there be rather turbulent then valiant, *who as Demetrius by this craft they get their gaine*, desire a perpetuity of Warre for their possession. We read in *Plutarch* of one *Demades* who by profession was a maker of Coffins, and he was banished out of the City of *Athens* for wishing that hee might have good trading; that wise Sare truly interpreting the language of his wish, as desiring some epidemicall disease; his private profit being inconsistent with the publike flourishing of the Common-wealth. So those people who are undone, and cannot live but by undoing of others,

certainly with no good to our Church and Kingdome, but must needs be State Barrettors to keep the sore alwayes raw, betwixt Prince and people.

24 Let us now come to see the meanes, wherby private persons may and must endeavour the obtaining of peace; *The first is prayer, pray for the peace of Jerusalem*; let every one in that prayer which he useth in his Family, or private devotions, build a roome more and inlarge it, to pray for peace in our Israell.

25 Secondly, let us petition for peace, not only to the God in Heaven, but to the Gods on earth; first to his Majestie, but alas there is a great gulf between us & him fixed, so that they which would passe from hence to him cannot, neither *can they passe to us that would come from thence*. The sins of our Realm are amounte to such a height that we deserve this and worse punishment. Next, let us petition to the High and Honourable Court of Parliament, next under God and the King the hope and help of our happinesse; Let none say it is presumption to petition them, as undertaking to tell them of what they are ignorant, or to put them in remembrance of what they may forget, for herein we apply our selfe to them, in imitation of our accessse to God, and surely their greatnesse cannot and their goodnesse will not be displeased in our compliance and conformity to such an Archetype. True it is that God, *Matthew 6. 8. Our Father knoweth what things we have need of before we aske*

aske him, and yet it is his will and pleasure to be sought too by our prayer. And so no doubt that High and Honourable Court, though that they know fulwell that peace is that we stand in need of yet they take delight in our duty, yea expect our service herin to petition for peace, that so our begging of peace, may in effect be a modest & mannerly expression of an hartty thanks for their long and constant endeavours herein. Wherefore what Tertullus said flatteringly to Felex, we may say truly and feelingly to them; seeing that very worthy deeds are done to this Nation by their providence, we accept alwaies, and in all places with all thankfulness. Notwithstanding I pray you, that you of your Clemency would heare us a few words. And let us in all Humility, not directing but beseeching them, without a tumultuous thought, most peacable and pathetically begge of them and sue unto them to continue their care in advancing a seasonable and happy accomodation, that so the blessing pronounced in my text may lie both upon them and theirs Blessed are the Peacemakers:

Acts 24.3.

26 Thirdly, we must be content soundly to pay for peace, we read *Exod. 38. 8. And he made the Lever of Brasse and the foot of it of Brasse, of the Looking-glasses of the women assembling, which assembled at the door of the Tabernacle of the congregation. It seemeth that the backsides of their Looking-glasses were made of brasse, which commonly with us are made of wood, and they consigned them over for Gods service; and good reason too,*

for

for formerly they had given their cracings for the making of a Calfe; Justly therefore now they did pennance for their pride, as counting it Honour enough, that that wherein they looked their owne faces, should make the foot of Gods Leaver. But what should not people give to buy a true peace and a peace with Truth? O how many yeeres purchase is it worth? let us not thinke much, to give all our superfluities, but to give some of our necessities, for the advancing and obtaining of it.

27 Fourthly, let us banish out of our mouthes all words and phrased of contempt and reproach, (I could instance in the word, but that it is beneath the Majesty of a Pulpit) which the malice of men hath minted and fastned on opposite parties; O let us have no other Christian name, then the name of Christians, or other surname then Christian Protestants, neither answering to, nor calling others by any term of disgrace.

28 Fifthly, let us with a speedy, serious and generall repentance, remove the crying finnes of our Kingdome, which as long as they last, wil bane all peace amongst us. I say speedy, least the physick come too late for the disease; serious, least the tent be too short for the wound; generall, least the plaster be too narrow for the sore. Suppose that the Sea should breake forth in this Land, as such a thing may come to passe, *The Lord is King, saith David, let the earth rejoyce yea let the multitude of the Isle be glad thereat, Psal. 97. 1.* And good reason hath the Isles to be glad, as more particularly

larly concerned, for if the water were not countermanded by Gods Prerogative Royall, it would speedily recover its naturall place above the earth. But suppose the Sea should break into the Land, it is not the endeavours of a private man can stop it; what if he goes downe with a faggot on his backe, and a mattock on his shoulder, and a spade in his hand, his desire is more commendable then his discretion, it being more likely the Sea would swallow him then he stop the mouth thereof. No, the whole Country must come in, children must bring earth in their hats, women in their aprons, men with handbarrowes, wheelbarrowes, carts, carres, waines, waggons, all must worke least all be destroyed. I rather instance in this expression of the irruption of the Sea, because I finde Gods anger so compared in holy writ, *1 Chron. 14. 11. David said, God hath broken in upon mine enemies like the breaking forth of waters.* So when a generall deluge and inundation of Gods anger seaseth upon a whole Kingdome, it cannot be stopt by the private endeavours of some few, but it must be an universall work, by a generall repentance; all must raise bankes to bound it. Till this be done, I am afraid we shall have no peace, and to speak plainly I am afraid we are not yet ripe for Gods mercy, as *Gideon Judg. 7. 4. had too many men for God to give victory to: so we are too proud hitherto for God to give peace too, many of us are Humiliati, but few of us are Humiles. Many by these warres brought loe, but few made loely, so that we are*

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proud

proud in our poverty, and as the unjust Steward said, *to beg I am ashamed*, so we are too stout though halfe starved on the bended knees of our soules, with true repentance, to crave pardon of God for our sinnes, which till it be done, we may discourse of peace and superficially desire it but never truly care for it, or can comfortably receive it.

29 And indeed we may take forcible motives from our owne miseries, to endeavour peace by all possible meanes; for look upon the complexion of the warre, and doth it not look of a most strange and different hue from other warres. The wars of *Germany* (which give me leave to say if we had pittied by the proxie of a true Simpathy, we had never so soon suffered them in our owne person) were far lighter affliction then ours. In *Germany* people when hunted with warre took covert in their fenced Citties. But here in *England* we have no guard against wars blow, but lye open to plundering and destruction. *Germany* was a great Continent bearing six hundred miles square, so that whilst one part thereof was mowed downe with warre, the other enjoying peace, might grow up in the meane time. But little *England* (great onely in her miseries, severed by the Sea from other Countries, and by divisions parted from her selfe) is a morsell which civill warre will quickly devoure. Thirdy, in *Germany* commonly they lay in Garrison in winter and fought in summer; we read 2 Sam. 6. 1 *And it came to passe at the*

the time when Kings goe forth to battell. This all Comments generally expound of the spring time; But alas if we in our woes were *Antipodes* to all others, our miseries begin when others end, in the winter time. Pray (saith our Saviour) *that your flight be not in the winter, nor on the Sabbath-day*: winter fights woful fights, Sabbath wars sorrowful warres, and yet such are these in our Kingdome. Lastly, in *Germany* Papists did fight against Protestants, where as our intestine wars, are against those that professe the same Religion.

30 It hath been a great curse of God upon us, to make a constant misunderstanding betwixt our King and his Parliament; whilst both professe to leuell at the same end. I cannot compare their case better than to the example of *Ruben* and *Judah*, *Gen. 37*. There *Ruben* desired and endeavoured to preserve the life of his brother *Joseph*, and *Judah* desired and endeavour to preserve the life of his brother *Joseph*; and yet these two embracing different meanes, did not onely crosse and thwart, but even ruine and destroy the desires of each other; for *Ruben* moved and obtained that *Joseph* might not be killed, *vers. 22*. And *Ruben* said unto them, *shed no blood, but cast him into this Pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his Father againe*. *Judah* also desired the same, but being not privie to *Rubens* intents, and to avoid the cruelty of the rest of his Brethren, propounded and effected, that *Joseph*

might be sold to the *Medianitish* Merchants, meerly so to preserve his life; and thereby he did unravell all the web of *Rubins* designs, and frustrated his endeavours. Thus when God will have a people punished for their sinnes, hee will not onely suffer but cause mistakes without mending, and misprisions without rectifying, to happen betwixt brethren who meane and really intend the same thing; so that they speake the same matter in effect, and yet, be Barbarians one to another, as either not or nor right understanding what they say each to other. Thus the mainraining of the Protestant Religion in the purity thereof; the vindicating of the lawfull Prerogative of the King; the ascertaining of the just rights and privileges of the Parliament; the defending of the dues and properties of the Subject are pleaded and pretended on both sides, as the ultimate ends they aime at. Well, as our Saviour said to the blinde man, *Mat. 9.29. according to your faith be it unto you*: so, according to the sincerity and integrity of their hearts whom God knowes means most seriously, be it unto them; *we wish them good victory in the name of the Lord*: and yet even herein a friendly peace were as much better then victory it selfe, as the end is better then the means; for, *blessed are the Peace-makers.*

31 *Objections.* But may some say, though we doe never so much desire peace, we shall not obtaine that blessing, which is pronounced in my text, for the Peacemakers are to be blessed. And

it

it is to be feared, that our breaches are too wide to be cured, and Gods justice must have reparation upon us.

32 By Peace-makers, Peace-endeavourers are to be understood, not only the effectours of Peace, but even the Affectours of Peace shal be blessed. *Rom. 12. 18. If it be possible, as much as in you lyeth live peaceably with all men.* God out of his goodnesse, measures mens reward, not by their successe but desires, *2 Cor. 8. 12. For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.*

33 And yet I am not out of heart, but that there is hope of Peace, and that as yet our sinnes are not sweld so high, but that there is mercy with God for our nation. First, my hope is founded on the multitude of good people in this land, which assault and batter Heaven with the importunity of their prayers. We read of *Ptolomeus Philadelphus*, King of *Egypt* that he caused the Bible to be translated by seventy Interpreters, which seventy were severally disposed of in seventy severall Cels, unknown each to other, and yet they did so well agree in their several translations, that there was no considerable difference betwixt them, in rendering the text; an argument that they were acted with one and the same spirit. Surely it comforts me when I call to minde, what shall I say, seventy, nay seven times seventy, yea seaventy hundred, yea seventy thousand, which are peaceable in

Israel, which on the bended knees of their souls, daily pray to God for peace. These though they know not the faces, no not the names one of another, nay, have neither seen nor shall see one another till they meet together in happinesse in Heaven; yet they unite their votes and centre their suffrages in the same thing, that God would restore Peace unto us, who no doubt in his due time will heare their prayers.

34 The second thing that comforts mee, is, when I looke on Gods proceedings hitherto in our Kingdome, his judgements seeme to be, judgements rather of exhortation then of extermination: we read *Exod. 4.24.* that God being angry with *Moses* for not circumcising his Sonnes; *It came to passe by the way in the Iane that the Lord met him, and sought to kill him.* Sought to kill him? strange: did God seeke to kill him, and not kill him? Speake Lord, speake to the Fire, and it shall with flashes consume him; to the Ayre, and with pestilent vapours it shall choake him; to the Water, and with deluges it shall over-whelme him; to the Earth, and with yawning chops it shall devoure him. Well, the meaning is this, God sought to kill him, that is, in some outward visible manner whereof *Moses* was apprehensive God manifested his displeasure against him, that so *Moses* might both have notice and leisure to divert his anger, with removing the cause thereof.

He

He that faith to us, *Seeke and yee shall finde*, doth himselfe seeke and not finde; and good reason too, for he sought with an intent not to finde. Thus I may say, that for these last foure yeeres God hath still *sought* to destroy the Kingdome of *England*, manifesting an unwillingnesse to doe it, if in any reasonable time we would compound with him by serious repentance. Thus the loving Father shakes the rod over his wanton childe, not with an intent to beat him, but to make him begge pardon; and such hitherto hath beene Gods dealing with our Nation, that he even courts and woes us to repentance, as loath to punish us, if wee would understand the signes of his anger, before it breake out upon us.

35 But if all faile, yet those that are Peacemakers in their desires, doe enter a caveat in the Court of heaven; That if warres doe ensue, yet for their part they have laboured against it. If a man slaine were found in the field, and it not knowne who slew him, God provided *Deut. 21. 7.* That the Elders of the next City should wash their hands in the blood of an Heifer, and say, *Our hands have not shed this blood, neither have our eyes seen it, be mercifull, O Lord, unto thy people Israel whom thou hast redeemed, and lay not innocent blood unto thy people of Israels charge, and the blood shalbe forgiven them.* So this one day will be a comfort to the consciences of godly minded men,
that

that they may appeale to the God of heaven, how they have prayed heartily for peace, have petitioned humbly for Peace, have been contented to pay dearly for peace, and to their powers have endeavoured to refraine themselves from sinnes, the breakers of peace; and therefore they trust that Christian *English* Protestant blood, which shall be shed, which hath beene and hereafter may be shed in these wofull warres, shall never be visited on their score or laid to their charge.

36 But if all faile, and if we must be involved in a finall desolation, then let us goe to the *Assurance Office* of our soules, and have peace of conscience with God in our Saviour. It was wont to be said *A mans house is his Castle*, but if this Castle of late hath proved unable to secure any, let them make their conscience their castle, if beateen from all our parapets and outworkes, let us retire to this strength for our defence; It may seem, be it spoken with all reverence, a blunt expression of the holy spirit, *Luk. 12. 4. Be not afraid of them that kill the body, and that have no more that they can doe.* Yea, but one may say they may kil me with torment and with torture, make me drop out my life by degrees; why the totall some of their malice, is but to kill the body, *and then they have no more that they can do.* But they may forbid my body Christian buriall; herein they do not do but suffer, for the living wil be more troubled then the dead, if thy corps be not committed to earth
fo

so that this in effect is just nothing. Then let Drums beat, and Trumpets sound, and Banners be displaid; let swords clash, and pikes push, and bullets flye, and Cannons roare; warre doe thy worst, Death doe thy worst, Devill doe thy worst, their souls shalbe happy that sleep in the Lord, for they rest from their labours. However, if it be possible, and if so great mercy be stored up in God for us, we would rather have peace in this world; and on the promoters therof let the blessing in the light and rest, *Blessed are the Peacemakers.*

37 And now as I began with the mention of the Fast, so to conclude with the same, let us keep this day of humiliation holy to the Lord. Some perchance may make this but a mock-fast, and fast for some private and sinister ends, but every one that will may make it a true fast to himself, therein to be grieved for the misery of Gods Saints. God complaines, *Amos* the sixt, of the gluttonie of the Israelites, wherein wee finde the compleat Character of an Epicure, making wantons of his five Sences, entertaining their eyes with *bedsteads of Ivory*, verse 4. curious to behold for the milk-whitenesse thereof; pleasing their feeling, *they stretch themselves on Couches*; courting their eares, *they chant to the Violl*, ver. 5. contenting their taste, and making that sence a Pander both to gluttony and drunkenness, *they eat the fat of Lambes, and drinke wine in boules*, verse 6. delighting their smell, and annoynt themselves with the chiefe oyntments; and then con-

E clude

cludes all with this sharpe close, *but they are not grieved for the affliction of Joseph.* Wherein the Prophet alludes to the story of *Joseph, Gene. 37. 24.* who was put into a pit without water (except such as flowed from his eyes) where he must either dye for want of meat, or dye for being meat to wilde Beasts; and yet in the meane time his Brethren, though they saw the anguish of his soul, *Gene. 42. 21.* (made visible and transparent through the windowes of his weeping eyes, bended knees, begging tongue, folded hands) did most barbarously *sit down to eat*; I dare boldly say they said no grace with a good heart, either before meate or after.

38 Just such is the cruelty of many of us, (who professe Christianity) to our Brethren in the Countrey, because as yet the City of *London* is as the Land of *Goshen*, being light when all the rest is darkned with miseries, they lay not to heart the afflictions of *Joseph*, which our Countrey-men do suffer. Where is the man that sounds a retreat to his soul when he feesles it marching to fast in myrth, who abates a dish of his Table out of principles of Conscience, though perchance many doe out of reasons of thrift; and I am affraid all shortly must doe out of necessitie. Well, if we be not the more penitent, it may come to passe, that that sad dance which hath beene led all over the Kingdome will come to us to this City at last, and God grant we pay not the Musique for all the rest.

39 Remember *Uriah* who kept a Campe in
the

the Court, and would not enjoy those pleasures the marriage bed reached unto him. Thinke of *Mephiboseth* lame but loyall, who went not out with *David* in his person, but attended him with his affections, and during the Kings absence, *dressed not his feet*, (enough to gangrene them) as not caring for his owne feet, whilest his Soveraignes head was in danger. Seriously consider *Nehemiah*, who sympathized with the calamities of *Jerusalem*, which saddened his countenance even in the presence of the King. Two things onely can make a Courtier sad, sicknesse (which cannot be dissembled) and his Princes displeasure. *Nehemiah* had neither of these, he was in perfect health, and he stood *rectus in curia*, right in his Soveraignes esteeme, as appeares, *Nehemiah* 2. 2. by the Kings favourable and familiar questioning him, *why is thy countenance sad, seeing thou art not sicke* ? So then, it was nothing else but the impression of the suffering of Gods Saints, which clouded the brightnesse of his countenance with sadnesse. And God grant we having the same cause, we may have the same compassion with him. Amen.

Errata.

Page 2. read, not us who are Priests : p. 13. line 3. r. reason to Gods grace : l. 14. r. betwixt truth and error : p. 28. l. 27. r. but they may forbid my body christian buriall.

F I N I S.



ORDERS¹⁷, Votes, and Declarations,

England 1642
Agreed upon by the high Court of Parliament,
this present Moneth of January:

For the peace and safety of the Kingdome, the propaga-
tion of the Gospell, the honour of the King, the Privi-
ledge of Parliament, and the Liberty of the Subject: And for
the protection of such who are faithfull in this service.



L O N D O N,
Jan. 27. Printed for T. WRIGHT.

1647.
1642



ORDERS

AGREED ON BY

The High Court of PARLIAMENT,
since the first of January last, 1642.

1



He House of Commons taking into serious consideration the cruelty of the Cavaliers in Hertfordshire, in killing, robbing and plundering divers well affected people, agreed upon a Declaration, to desire all well-affected persons of the County of Hertford, and other Counties adjoyning, to raise all such Forces of horse and Foot as they can make, and march with them to *Alisbury* in the County of *Buckingham*, or to such other places as they shall be directed, to joyne with the Parliaments Forces, for defence of themselves, their estates, and the true Protestant Religion, and for suppressing the Forces at *Brill*. and all their adherents, notorious enemies to the King and Kingdome.

2 The House of Commons agreed upon some alterations in the Bishops Bill, and other Bills, that His Majesty is desired to give his royall assent unto.

3 There have been some complaints made to the Parliament

ment of some abuses committed by those that have seized upon horses for the service of the Parliament, and at a conference therupon, it was agreed, that none should seize upon any Houses under any such pretence, without a Warrant from the close Committe, and that an Entry should be made of the names of such Persons, as for the time being, shall seize upon any Horses for the service aforesaid.

4. The House having been informed that *Lambeth*-House is full of Prisoners, it was ordered that the Lord *Peters* his House in *Aldersgate-streete*, should be made a Prison, and that part of the prisoners which are at *Lambeth* should be sent thither.

5. The Lords and Commons in Parliament, having re-nounced the agreement of Newtralty assented lately unto by the County of *Cheeshire*, and declared that it is a thing very prejudiciall and dangerous to the whole Kingdome, that any one County should stand as Newter, and withdraw themselves from the assistance of the rest, a considerable number of Forces are to goe into that County, to disannull that agreement.

6. Whereas His Majesty hath set forth and commanded to be published in the County of *Chester*, divers printed papers, in the forme of Proclamations, whereby Sir *William Brereton* Barronet, a person wel-affected to the publike, is without Proceffe or Judgement, proclaimed Traytor, who hath lawfully performed his duty in assisting the Parliament and opposing those wicked Councelors, and Cavaliers about the King, which endeavour the destruction of our Religion, and desolation of this Land.

The Lords and Commons in Parliament doe declare, that the said printed papers in the forme of Proclamations, and the publishing thereof, are against the Lawes of the

Kingdome; and that such persons as have beene, or hereafter shall be proclaimed Traytors by the said printed papers, or any other of the like nature, shall be protected by the power and Authority of Parliament, from any damage or prejudice to their persons, or estates, by reason or colour of any such printed paper, or Proclamations heretofore published, or shall be hereafter published, or contrived against them, and the said Lords and Commons doe heereby strictly forbid the publishing of any such printed paper, or proclamations, and doe authorize and require all Officers, and other his Majesties good Subjects, to apprehend and bring in safe custody to the Parliament, and to seize their Goods, and profit of their Lands, to be accomptable for the same to both Houses of Parliament, all such persons as have already published, or which shall hereafter publish any such printed papers, or Proclamations, to the end that they may receive due punishment for their offences.

7. The House of Commons agreed upon a Commission for the Earl of *Warwicke*, to take order for the better guard of the Sea, to prevent forreigne invasion, and that himselfe should be desired in person to attend the Navy to that purpose.

8. They agreed upon a Commission for the Lord *Willoughby* of *Parham* to have power to raise Forces in *Lincolneshire*, to persue and suppress the Earle of *Newcastles* Army of papists in *Newarke* upon *Trent*, and other parts thereabouts.

9. It was Ordered, that the *Cavaliers* taken at *Chichester*, some should be sent to *Windsor-Castle*, and to other Prisons abroad.

10. The Commons agreed upon an Order, that no shipping going to *Newcastle* should carry any corn thither, nor bring

bring any coales from thence, untill such time as the towne shall declare themselves for the King and Parliament, and free themselves from the Earle of *Newcastles* garrison-souldiers; and that if any ships should go contrary to this Order, from the first of February next, their ships and lading shalbe seized upon & disposed by authority of Parliament.

11 The Commons drew up a Bill for clearing the Earle of *Manchester*, and the other five Members of the House of Commons.

12 It was agreed upon by the Commons that the Collectors of the Custome-House should be removed from their places for some complaints made against them, for that they disobeyed the Ordinance of Parliament for the receipt of Customes, upon occasion of a late Proclamation in his Majesties name against the same.

13 That others be appointed in their rooms, that no prejudice be done to the Commonwealth by the same.

14. That a Declaration be set forth to the Kingdome, to this effect, shewing the present necessity of this Kingdome, caused and dayly multiplied by the traiterous and bloody Counsells and attempts of those pernicious and desperate Counsellors still about the King, and protected by him; while they more and more manifest their implacable enmity to our Religion, the Parliament, and peace of all his Majesties good subjects and Dominions, have bin such, and as many as have compelled them to borrow more, and farre greater summes of money upon the publique faith (besides that which they themselves have advanced) for the preservation of Religion, as well as the just and undoubted Priviledge of Parliament, our Lawes and Liberties from most apparent destruction, then at first they intended, and to be longer in repaying the same, which they unanimously resolve,

solve, shall be fully repayed back with interest) then heretofore they promised. And albeit they be now preparing fundry Propositions to be humbly and speedily presented to his Majesty for an honourable and firme settling of the publique peace without more effusion of Christian blood; yet no man can be ignorant of the further necessity of providing more treasure, as well for the support of the Army raised by authority of Parliament untill the King shall vouchsafe graciously to condescend to our just and necessary requests, as for the full payment of all such summes of moneyes as already are, or further may be due and arreare for the necessary provision of Armes, Ammunition and pay of the said Army untill their disbanding and returne home to their severall Countries, that so they may not be occasioned thorough want of pay to plunder, rob or pillage by their way homewards.

15. To the end that an Accomodation might the better be obteyned, the House of Commons agreed that his Majesty should be desired to enter into a more neare aliance with Protestant Princes abroad, and in particular with the States of the united Provinces in *Holland*, that so this Kingdome may be better enabled to defend her selfe against the enemies of our Religion, suppress Popery, and assist the *Palsgrave*, and the Lady *Elizabeth* his Majesties Sister.

16. Upon a complaint made against Doctor *Bray* who is with the King, it was ordered that three Members of the House of Commons should go to *S. Martins* and sequester his meanes there, and appoint an honest man in his place.

17. The Parliament having received Information that there is much labouring and endeavouring for the bringing in some forraigne forces to infect this Kingdome, they have given order for the rigging and trimming of the Navy, and victualling

victualling of the Ships that they may be ready to put forth to Sea, and to have a speciall care to guard *Newcastle*, to prevent forraigne aid from comming in thither, which by reason of stormes and tempests which are frequent neer that Harbour, during the Winter season our ships are not able to ride there.

17. An Order was agreed on by the House of Commons for the better guard of the Tower of London, that there should be 200. men appointed by the Committee in London to attend as a constant guard upon the Tower, and to have meanes allowed them for that service, and the said men to be raised out of the new *Militia in London*.

19. There was information given to the Commons from Portsmouth that they have received information from *Dunckerke*, that there are five Ships prepared in a readinesse to come for *England*, with Armes and Ammunition to assist the Cavaliers against the Parliament: whereupon it was ordered that the same information should be given to the Admirall, to desire his Vigilancy at Sea to intercept the said Ships.

20. The Parliament having taken into consideration the great prejudice that might accurre, both to his Majestie and his subjects, if the Records of the high Court of Chancery, and other Courts (which by his Majesties late Proclamation are adjourned to Oxford, where a great part of the treasure of the Kingdome doth consist) should be carried amongst the Cavaliers, they have ordered that the Records shall not be removed to *Oxford*.

21. After the Commons had spent a great deale of time in finishing the Propositions, (to be sent to his Majesty for an Accommodation of Peace) to make them ready for the Lords having received the other Propositions, agreed upon before

before, they added one more, that his Majesty should be desired to passe a Bill for the settling of the *Militia*, by Land and Sea, and the securing of the Cinque Ports in such manner and in such hands, as shall be agreed upon by both Houses.

It is this day ordered by the Commons House of Parliament, that no Carriers, Waggoners, carts, or waggon, or horses laden with any commodities whatsoever, shall be permitted hereafter to go from hence or elsewhere to *Oxford* or any part of the Kings Army, with any manner of provisions, without the speciall License and Authority of this House first had and obtained; And if they do presume notwithstanding to go or carry any thing, that then their persons and goods shall be seized upon, and kept in safe custody till this House take further order. And Colonell *Moore* is to take care, that strict command be given to all the Courts of Guard to make stay of them accordingly; And to bring the persons staid, before him, to the intent they may be brought to this House: And that diligent search be made for any Moneys that may be carried or conveyed by any person to Oxford.

It is ordered by the Commons now assembled in Parliament, That if the Agent or Servant to any person that bear Armes against the Parliament, shall presume hereafter to come to *Westminster*, or reside here about *London*, That he shall be forthwith apprehended as a spy, and be proceeded against accordingly; and all persons are commanded to doe their endeavour for the discovery of such persons that shall hereafter come to the Parliament House or *Westminster*, or any parts about *London*, that they may be apprehended accordingly.

A
REMONSTRANCE
FOR THE
REPUBLIQUE.

Shewing who are the lying lips of
the PRINCE.

BY
Many knowing, godly, well affected, and sub-
stantiall Citizens of LONDON.

Presented to the high and honourable Houses
of PARLIAMENT for a Reformation.

Jerem. 8. 11.

*They have healed the hurt of the Daughter of my
people sleighly ; saying, peace, peace, when there
is no peace.*

Jan: 27.

LONDON,

1642

Printed for John Johnson. 1643.

A
REMONSTRANCE
 FOR THE
REPUBLIQUE.

Shewing who are the lying lips of
 the PRINCE.

Many knowing, bodily well affected, and sub-
 stantial Citizens of London.

Presented to the high and honourable Houses
 of PARLIAMENT for Reformation.

Jerem. 8. 11.

They have healed the hurt of the Daughter of my
 people slightly: saying, peace, peace, when there
 is no peace.

LONDON.

Printed for John Johnson. 1643.

REMONSTRANCE

FOR THE REPVBLIQUE.



Although your zeale hath been to promote
the common good, not by devising for
your selves and families (as is that false
conspersion) but availing the issues of for-
gainer Parliaments; for the good and hap-
pinesse of this Nation; And although
your vigilancy and paines, is gratified
with suspicion, in stead of love, and thanks,
with emulation, for reward, from the plat-
sed to know, that nothing ever favoured of newness or innova-
tion, but received great opposition, and gain saying, as Givillie,
wholsome Lawes; Learning, Eloquence; Sytodes; Chancell-
government; These should have been as secure from suffering, as
in a Sanctuary, or City of refuge; yet have found little welcome
in the world. Yes, in other Commonwealths it hath holden his
accusall crime, once so much in the making, a new Law for the
abrogating of an old, though the same were most pernicious and
harmfull. To instance, that the best things of the whichist such
have bene dallargished; *Caligula* rememb the Kalender of the
yeere, according to the course of the Sun, and the most beneficiall
and happy he was libellod with a brevity and arrogancy, as T
The most starved Emperour in former times, and greatest Poli-
tician, what thanks god he for cutting off the superfluities of the
lawes, and digesting them into four orders and twelved in a
most

be made in the name of an Episcopate, that is, one that can be
such whole worthy Volume, to bring his judgement in
revel.

And what is cast upon your worthy selves? (who are indeed
as a Physicians Storehouse of preservatives, to cure the state of
the body politique, of all grievances) that ye assume to your
selves the name of a Parliament, who are the lawless schis-
maticks and traitors to His Majesty, and that trust the State re-
poses in you; but it is the fault of His Majesties incredulity, to
doubt of those things that are evident. And we hope your piety
towards God, in the government of His Church, and reformation
of this State, will be the weapons that will defend you and us,
and offend your enemies and opposers.

And surely men (ye our fellow Citizens) should not judge
your actions by your persons; and therefore not to trample upon
your credit the publique Faith. We know that you are
not Quisers of Rome in seeking to bring in such a
new Nero's good Prince, which did indeed let in on the
too many malignant traitors and Carlines that would undo
the chiefe government of this City. And we would His Majesty
had made of this to answer for His most strange expressions in
words to this City. *Is there anything with left in the liberty of
yourselves, and so destroy one another?* And in these Proclamations and
Declarations, His Majesty invites us to an insurrection, and re-
bellion one against another; and notwithstanding His Majesty
refuseth to come to His faithfull and greatest Council, therefore
His Majesty sendeth these five-bale (and even as Nero did at
Rome) to destroy it and you by dissuading us from obeying your
Ordinances. And indeed so we should, if we were sure His Ma-
jesty had all lawes lockt up in his breast, as Pope Paul's brag'd,
he was as free from error by speciall privilege, as the diabol
of Rome, were made by law inviolable.

True it is, if we consider His Majesty, as he is in his own
person, He is more Excellent then us all; 1. In His Person, for that is
Sacred, He is Gods anointed. 2. In His Office, He is Gods Vice-
gerent. But if we consider him as he is *Human*, a man, of *Human*
from

from the earth. He is but meer man, and therefore he is subject
to errors, misapprehensions, and counsell, *See M. 10. 1. 10. 1.*
Now if we shall reason as the Apostles did, with *1. Cor. 15. 28.*
and *1. Cor. 15. 27.* for if that first covenant had been faultlesse, then should
no place have been sought for a second, so say we that if the con-
stitution, government, and laws of this Kingdome, had been
good and sufficient, there had been no need of this Parliament to
make of new, or to alter.

Yet we hope His Majesty doth not invite us to rebellion, and
to destroy one another with this City. But we say that Secre-
tary *Nicholas* doth in the name of the King, and doth likewise
make imprecations and curses, and Proclamations for him, and
these subtile Fences *Spreading* and *Strewing*, that he lead him in their
holes, when these shall endeavour to prove by their ceremoniall
doctrine the lawfulness of Prince *Rupers* taking up of Armes in
this Nation, and may professe to plow and sow, and sow with
and sow these our late borne brethren of England.

So when Doctor *James*, the Physician (for rather bold-faced
Mountbanke, with his deceit) shall write, Prince *Rupers*
Declaration and Vindication? (a thing himselfe never thought
of, nor saw till it print) and so impudently to shew for Noble's
Lord, as the Lord *James* in his speech at Guildhall, and dividing
them in all countries for truth, as from himselfe.

Who, and what are these? but as the wise King saith them,
Prov. 17. 7. The lying lips of their Prince: And whiles these false
lips utter uncomention, for an accommodation, their mouths are
set for *strakes*, *Prov. 18. 6.*

And the contrivers of the Kings Answer to our humble Peti-
tion, What known falshood was therein, That the Army that gave
His Majesty battell, endeavored all possible means: malice could
suggest, to have taken away his life, and to destroy his royal shire.
Horrible! why then did not that loyal Subject and Noble
Lord, the Lord *John*, when he had his Majesty in his po-
wer, when he held his horse by the reins? And how careless
are your Honours, and tender of the two maiden Ladies, both of
their maintenance, and attendance.

untoward

And

And the same lying lips or writings where he hath al-
ready ended Lord Mair, When he had our site rebellion, and an
sworn by one of the Bishops of the Exchequer, which is his Ma-
jesty's authority; and in all other things as other Lord Mair
are. And although that *Mason* and *Regardine*, the one lying
lawyer, the other one of Bails Petition, did compile a complaint
in the name of our fellow Citizens; and so, wronging your ho-
nours, and us, and other readers, that might give credit to it, we
disclaim any such thing from the well-affected in this City.

These lying lips are the *reprobate silver*, *Jer. 9. 34.* because the
Lord hath rejected them; no matter though they pretend they
have a false superscription, or stamp; yet when God shall weigh
them in the ballance of his impartial judgement, and find them
such counterfeited dross, he will cast them in the furnace of his fiery
indignation. For these are the adversaries of *Juda* and *Jerusalem*,
such as *Sambath*, *Isa* and *Moab*, and thyne at goddasse.

Nor, right honourable, are these all the liars, but there is an-
other sort that doth much wrong your judgement, and abuse
your clemency, that when these devils of lies or players who
are poets; (these are most heinous because in your great wil-
domes and piety you have put down stage-players) when these
wits have conspired or hatched any mischief or abuse to the
State or this City: They cause the printer to compile two or three
pages both of one matter but different in forme by flowers about
the one of them, or the like: And there they set printed at Ox-
ford by *Leonard Bishfield*, &c. And in the other title page that
they publish, they set as the other for matter and reprinted at
London; so that when your Honours call them to question for
these abominable lies and perjuries they produce that other title
sheet as if it were printed at Oxford by his Majesty's licence or
command and so make his Majesty the father of their lies, and
the people the victims of them, which we know to be
wiserling, will not aid but do us wrong, and do us wrong
in our own selves, and do us wrong in our own selves, and do us wrong
they have bin imprisoned by your wisdom, they have took
upon them for others the publishing books of the same nature,
knowing

knowing they can be but implored, these words are, not of
God therefore they cannot stand. And we know his Majesty
hath complained divers times of his wrongs by pamphlets of the
like nature, and that your Honourable assembly should redress
it, but we know his Majesty taketh no course for the same, and
by reason of his absence it is with your Honourary of the sealed
booke. *Esay. 29. 11.* They could not read in it because it was
sealed, neither can you enact without his Majesties assent. There-
fore we would his Majesty who is Charles the first of England
were as Charles the fifth of France Surnamed the wise, or
Constantine the first Christian Emperor, that he would dedicate
him in strengthening the Kingdom, and to provide for the good
Church and state, and not to a deadly strife for the Church
and dissolution, both of the Protestants here, and in Ireland.
For as the case now stands with your worthy selves, it is with
you, as it was with a Senate of Rome, for as one complaineth
there was one or other called for an interpreter, *Theophil. 2.*
Tom. Conneil. expedit. Petrus Crab.

So in his Majesties Messages, Declarations, or Answers there is
such strange expressions that no marvell ye cannot interpret it to
any good meaning. The Lord defend you, that ye be not worse
then the builders of Noahs Arke, for those Builders made that
preservative for him and his family but were themselves drow-
ned in the waters, but when you shall counsell well to the esta-
blishing of good Lawes in the Church and State to Gods glory
and to the building of us up to the body of his deare Sonne; and
the happy flourishing of our free borne English Nation. That
you and we with our Laws, lives, liberties, Religion, shall be over-
whelmed with Tyranny, Superstition, and Ignorance, and then,
to have as in the *Marian* persecution and Bishops domination,
fire, Excommunication, and Idolatrie, &c.

But it will be said, have not we a good King? (not he is too
good to be our King as it is in Prince *Ruperts*, I should say Dr.
James's Declaration) hath not he passed many acts of his Grace
and favour, &c. It is granted, and it seemes his Majesty much
repenteth the good he hath done us: But as he is a God upon
earth,

Earth, so should he imitate the great God of Heaven in
lighting to do us good. But the judgement of *Amos* is
worthy the remembering. If *Timothy* (saith he) had not
we had not had much sweet music; but if *Phylos* (*Timothy*
teacher or instructor) had not bin we had not had *Timothy*
so may we say the King indeed hath consented to do us
good; but if you who are the Kingdome trust and ground
hope (under God) for the continuance of this goodness
had not counsell'd his Majesty to this we had not received this
good from his Majesty.

Therefore we pray for his Majesty honorable and flourish-
ing prosperitie with yours, and say not to his most Excellent
Majesty as the *Gergasians* did to *Christ* depart out of our Country.

So in his Majesty's Majesty's Declaration for *Amos* there is
such strange expressions that no man well yet cannot interpret it to
my good meaning. The Lord defend you, that ye be not worke
then the builders of *Noah's Ark* for those Builders made that
provision for him and his family, and he himselfes draw-
ned in the water, but when you shall counsell well to the ship-
ping of good Lawes in the Church and State to Gods glory
and to the building up of the body of this dear Sonne and
the happy flourishing of our free borne English Nation. That
you and we with our Lawes liberties Religion shall be over-
whelmed with many supplication, and ignorance, and
to have as in the *Marians* persecution and *Bishops* domination
the Excommunication and Idolatry &c.

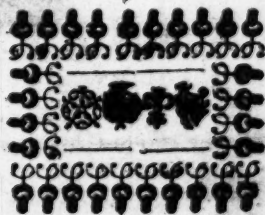
But it will be said, have not we a good King? (not be too
good to be our King as it is in *Isaiah* 44. I should say I
Law's Declaration hath not be passed many years of his
and favour &c. It is granted; and it seems his Majesty hath
repeated the word he hath done us: But as before God

FINIS

19

THE WHITE FLAG.

*A poore mans speech a City once did save,
Then some successe may my poore Pen-work have.*



Jan: 27

LONDON,

1642

Printed in the year of our Lord God, 1643.

THE
WHITE
FLAG

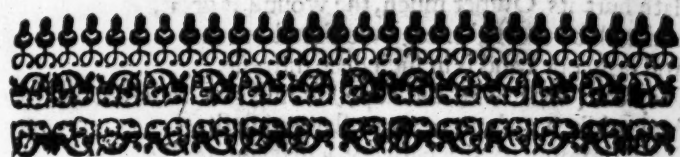


1875

LONDON

Jan: 27





THE
WHITE FLAG,
OR
A Plea for an happy
ACCOMMODATION
and a blessed P E A C E.

MUST no Accommodation now be had,
But unto rigour must we vigour adde?
Must we march furiously with *Iebu's* zeale,
As if with *Ahabs* house we had to deale?
Must warre go forwards still without cessation?
Must we admit of no Accommodation?
Alas, alas, then all our hopes do cease,
That for a Treaty look't, and so for peace:
A happie Treaty, that might have begot
A blest Accommodation, that would not
Have bin destructive, as it is inferr'd,
(Wise men may erre, and they perhaps have err'd)
While thus amongst our selves we are at strife,
The edge of warre, like an ill sheathed knife

Hath hurt its Owner much, the wound is great,
 And will be worse, except we found retreat.
 And now our Land is in such deep distresse,
 They bar (what wee did hope) would give redresse,
 And while we thus go on to slay and slath,
 Our Common-wealth hath got a grievous gath:
 Wherein, instead of pouring Balsome, they
 The weapon which did make the wound would lay.
 Must no Accommodation, bad nor good,
 Now stay the shedding of more English blood:
 O that our vigorous proceedings now,
 Were bent to make the Irish Rebels bow.
 Me thinks, had we Commission now to goe,
 As Saul, 'gainst Amalek, we should be slow
 To doe such execution in this case,
 Where English-men have English-men in chase.
 Such a Petition seldome is invented,
 To be to any Parliament presented:
 But God (no doubt) will guide our Parliament,
 To check it (at the least) in the extent:
 And will incline their hearts to list to them
 That seek the peace of our Jerusalem.
 Speed may such suits, for they are likelier far,
 Our safety to preserve, then Bulwarks are.
 That brethren should (in peace) together dwell,
 They seeke, and that's a thing becommeth well:
 'Tis like the pleasing dew of Hermon hill,
 And may the dew of heaven on them distill:
 May they be call'd the menders of the breach,
 That to Posterity their praise may reach.
 Sure, of Christs benediction, they'l partake,
 That Peace (of such concernment) seek to make.
 When was a greater, since the world began,
 Save that which Christ did make twixt God and Man?
 They that seek civill slaughter to restraine,
 Are mercifull, and mercie shall obtaine.

Our Common-wealth is like that wounded man,
 And these are like that good Samaritan,
 Who seeing how it languishing doth lie,
 Unto its wounds would Wine and Oyle apply.
 Tis pitty they should opposition find.
 But they that are to war so much enclni'd
 Shew reason for't; At charges we have bin,
 And they think War (not Peace) must fetch that in.
 Yet we may crosse our selves by such a course,
 W're sure to spend, not sure to re-imburse.
 And like enough that we but losse should reap,
 If lives (which God holds deare) we hold so cheap.
 A Treaty, that, might find a surer way,
 And safer too, such charges to re-pay.
 But some alledge, That war must needs goe on,
 Else Truth, and Law, and Liberty are gone:
 Now as for Truth, therein we are not crost,
 It is not Truth, but Peace that we have lost.
 Indeed our Sun awhile was overcast,
 But (God be thanked) now those clouds are past.
 Our Leaders did begin to lead astray,
 But we are now reduc'd into our way:
 The Gospel now hath its true lustre gain'd,
 And need not be with Superstition stain'd.
 Nor know I any that doth now withstand
 Its spacious spreading throughtout all our Land.
 Justice and Law too, now are regulated,
 Such things as were amisse are better stated.
 And will not our Trienniall Parliament
 Such future slips and slidings now prevent?
 That settled Truth, which then this Land profest
 When it (by God) was so preserv'd and blest.
 That we enjoy, and that we shall not loose.
 Our King must keep his word, he cannot choose:
 His hearr's in such a hand, as will not let
 Him (though he would) such promises forget.

But there's too many of too little faith,
 Hee's not enough beleev'd in that he saith.
 This sin of unbeliefe, as some suppose,
 Hath op'd the doore to all our present woes.
 One sin (oft) by another punish'd is,
 Sure God doth punish all our sins by this.
 If God be pleas'd a Treaty now to send,
 I hope our feares and jealousies will end.
 So, to his name, much glory may redound,
 And Peaces friends may have their wishes crown'd:
 And those that counter-plead Accommodation,
 May see their suit did lack due limitation.
 If God in wrath send war, he now may send
 A Treatie, in his love, the same to end.
 Such a blest Treatie as may jars compose,
 That in Accommodation we may close.
 So that we may be from their scorn redeem'd,
 Who heretofore most happy us esteem'd.
 Then for a happy Treaty let us sue,
 Which may give *Cæsar*, what is *Cæsars* due:
 And then we need not doubt we shall have all
 That we can claime, and (justly) Ours can call.
 His Majesty, in such strong obligations
 Is bound, by his soul-binding Protestations,
 That should he not performe accordingly,
 His name were stain'd to all posterity.
 It would (if he should do so foule a thing)
 On Christianity a scandall bring.
 It on the Gospell would bring infamie,
 And so Gods glory at the stake should lye.
 Will God that him did to such place prefer,
 Now suffer his Vice-gerent so to erre?
 No, hee'l not let our King be so misled,
 To break such oathes, as Heaven hath registred.
 Let confidence in God, make us be bold
 To credit vows, that are in Heaven inrold.

Which

Which (whilst we fight) me thinks that we too much
 Both his, and his Anoynteds honour touch,
 Admit, (necessitated) now, he do
 Somethings not well, perhaps, so others too.
 But, if a Treaty, lead us to compliance,
 Then, in his promise, we may put Affiance.
 And we may hope, hee'l (by this storme) be taught
 To searh, and shun the cause that this hath brought;
 And will not (in the least) to such give eare,
 Whose counsell he hath any cause to feare,
 But to the Truth will cleave, lest he be left
 Of Gods, and his good subjects loves, bereft.
 Lord set, and settle him upon his Throne,
 Cause him to be (the Faiths Defender) known.
 To all his Kingdoms, Lord give peace and rest,
 And from disturbance, free his Royall brest:
 When thou hast brought him out of all his trouble,
 O then do thou on him thy spirit double.
 And let his comforts (Lord) come flowing in,
 As fast as they (too long) have ebbing bin.
 A happy Treatie, God so much may blesse
 That it may bring us in, this happinesse.
 A blest Accommodation this would be,
 And, God Almighty grant, we it may see.
 Good God inspire them all with Angels art,
 That shall be chose to Treat on either part,
 And all their hearts to mercy (Lord) incline
 Let mercies beames (reciprocally) shine.
 Then let's not plead 'gainst all Accommodation
 As if we would have fighting still in fashion.
 Long we to heare the brother to complaine,
 (Tought with remorse) that hath his brother slain?
 Long we to see our yongmen play, (as those)
 Whom *Abner* so to murder did expose?
 And do we long that battels now adayes,
 Should be as common as our foot-ball plays?

Long

Long we to heare our wives and virgins cry?
 Long we to see our pretty children dye?
 Long we our plenty should so much decline
 That they which now do pinch, should starve and pine?
 These are the sad effects of civil warre
 Which (if we so persist) too neare us are.
 Why should our land, cast us, it's natives out,
 And then take strangers in? this we may doubt.
 If English-men do English-men destroy
 Who then but strangers shall our land enjoy?
 If Protestants by Protestants be kild,
 Our fruitfull Land by Papists must be till'd.
 Then let us lift our hands and hearts on high,
 And unto God for a blest Treatie cry.
 We never more in need of mercy stood,
 Good God, find out a way to doe us good.
 The Ship (our Common-wealth) hath got a leak,
 It's false upon a rock, and like to break.
 I cannot say it hath been steer'd amisse,
 No, no, it's storms and tempests have done this.
 O thou whom both the winds and seas obey,
 Do thou these storms and tempests now allay;
 Stretch forth thy hand, and fetch it off before
 It sink, and be our Common-wealth no more.
 A Treatie send, O send that happy day,
 Send us Accommodation then we pray.
 A blest compli'ance too vouchsafe to grant,
 And so to us restore that peace we want.
 And Lord, do thou our great grand Counsel, blesse,
 Crown their great paines with great and good successe:
 That to thy name, they may much glory bring,
 And adde, yet greater lustre, to our King.
 And while, to settle truth, peace, right, they strive
 Grant, they may at that blessed end arrive.

Sea-Coale, Char-Coale,²⁰

K
AND

Small-Coale :

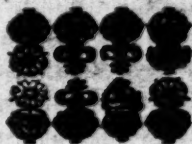
OR

A DISCOVERSE

BETWEENE


A New-Castle Collier, a Small-Coale-
Man, and a Collier of *Croydon*: con-
cerning the prohibition of trade
with *New-Castle*.

And the fearfull Complaint of the poore
of the Citie of *London*, for the inhancing
the price of Sea-Coales.



London, Printed for *Hugh Adamson*.

Jan. 27. Anno Dom. 1643.



Sea-Coale Char-Coale

AND

Small-Coale :

OR

A DISCOVERSE

BETWEEN

A New-Castle Collier & Small-Coale

Man, and a Collier of Great-Coale

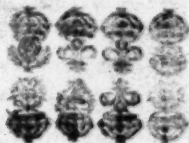
concerning the prohibition of trade

with New-Castle

And the feartull Complaint of the poore

of the Citie of London, for the inhancing

the price of Sea-Coales



London, Printed for Hugh Ainslie.

Jan. 27. Anno Dom. 1643.

Sea-Coale, Char-Coale and Small-Coale:

OR,

A Discourse betweene a *Newcastle-Collier*, a *Small-Coale-man*, and a *Collier of Croydon*; concerning the prohibition of trade with *Newcastle*.

Croydon.

B

ROTHER *Small-Coal*, well intcountered; whither are you stragling so fast? you keep your old cry up still, and continue it at the old price.

Small. Yes truly, brother *Char-Coal*, though you be my elder brother, and a person of more eminence in your owne Countrey of *Sussex* at the Iron-works; yet in the City you must give place to me, who am in good request, and so much esteemed in every house there, that the maids cannot be without me, so serviceable I am and necessary.

Crod. 'Tis granted, brother *Small-Coale*, but being a man of such note as you are in the City; what newes do you heare there? for I came up to towne purposely to learne the truth of a flying report which I heard at my house at *Croydon*, namely, that my old enemy, that Sulphurous Pitchie-fac'd Raskill, Good-man *Sea-Coale* of *Newcastle*, was restrained to his own town in the *North*, & that because he was rebellious

and refractory to the decrees of the High Court of Parliament, that all manner of traffique was forbidden betwixt him and the Merchants of the City of London, if it be true, it is the best news for me that I have heard these twenty yeeres.

Small. Truly brother *Char-Coale*, you have heard nothing but what was too sad a truth, as all the poore in the City can testifie, who are fearefull they must sit and blow their nailes the rest of this Winter for cold, unless some new project (and they you know are all cashier'd by the Parliament) be found out, to make the Bricks and balls of Clay burne, as you know they did not many yeeres since: But stay, this passenger by his habit should be my friend *Sea-Coale* himselfe, going, I believe, to his house in his owne lane; I have very good familiarity and acquaintance with him, and if you will promise me on your credit not to breake forth into bitter and unbefitting termes, I will call him to us, and from his owne mouth know the certainty of all the matter; but you shall sweare not to goe together by the eares with him, he is a very hot fellow, and would goe neere hand to smoake you.

Charc. Nay, call him, I shall not be angry, nor insult over his miserie.

Small. On that condition I am contented. Friend *Sea-Coale*, whither away so fast? May not a friend speake a few words with you?

Sea-Coal. Friend *Small-Coale*, I should willingly doe you any service, but I care not for staying with you as long as that fellow of *Croyden*, *Char-coale* is in your company.

Small. Nay, all friends, neighbour *Sea-coale*, all friends, you shall shake hands together, I will venture to give you halfe a pint of Sacke, to reconcile all differences betwixt you: but pray tell, is there no hope for you? no possibility that

that your so long continued trade with the Citty of *London* shall be againe in force.

Sea-coale. No indeed friend *Small-Coale*, the Parliament, whose wisdom I dare neither contradict nor question, have decreed it; my towne of *Newcastle* is possessed by Malignants, and tis not fit that any reliefe should by traffique thither be given to those disturbers of the Kingdomes peace and tranquillitie.

Char. I did not think that *Sea-Coale* had been a man of so much temper and discretion, as to beare such an affliction so coolly.

Sea-coale. Things must be as they may, Sir; I know you laugh in your sleeve at my misfortune, and hope to come in request by my banishment; but in faith you are deceived, I am not reduced to so low an ebbe, but I have stocke enough to keepe me alive in the Citty, till by a happy peace I can receive supplies from my owne Countrey; marry some body shall be sure to pay for it; for though I vend fewer of my Coales then formerly, yet shall they be at double the usuall rate, and countervaille my losse that way, within this Moneth (would it be some sound frost) I would be at three pounds a chaldron at least; some of my customers that deal with me by retaile, sell mee two-pence in a bushell dearer already, and at the wharfs, my prime Chapmen the Wood-mongers, begin to put a large value upon mee; so that an ill wind it is which drives no bodie to profit: I shall be a gainer rather than a loser, be enriched; and no way impoverished by this prohibition of traffique with *Newcastle*.

Small. True, friend *Sea-coale*, this is granted, which you say; but as your faithfull companion, and one that loves you very well, without offence les mee advertise you: this inhauncing your price already, and the feare that you will

daily rise higher and higher, begets no small murmures in the City. First and formost, your Brewers cry out, they cannot make their Ale and Beere so strong as it was wont to be, by reason of the dearenesse and scarcity of fiewell, and then all the good fellowes, such as my selfe, that used to tost our noses over a good Sea-coale fire of my kindling, at an Ale-house, with a pot of nappy Ale, or invincible stale Beere, cry out upon the smalnesse both of the fire and liquor, and curse your avarice; *Sea-coale*; that occasions these disasters; for your Bricke-layers and Builders with open throats, exclaime at your scarcity; the Bricks which were but badly burned before, are now scarce burned at all, no more than if they were onely baked in the Sunne, and are so brittle, they will not hold the laying: Cookes, that noble fraternity of *Fleet-Lane*, and in generall, through the City, raise their meat at least two-pence in a joynt; and in stead of roasting it twice or thrice, according to their ancient custome, sell it now blood-raw, to the great detriment of the buyer. Finally, Ale-houses raile at your dearenesse abominably, and all the poore people of the populous City, and it's large Suburbs, whose slender fortunes could not lay out so much money together as would lay their provision in for the whole Winter, cry out with many bitten execrations, that they are enforced to pay two or three-pence in a bushell more then they were wont to doe, and accuse your factors (*Sea-Coal*) as Wharfes, Wood-mongers, Chandlers, and the like, of too apparent injustice and coverousnesse, in ingrossing the whole store into their hands, and selling them at their owne prises, as if there were a dearth of your commodities in the City, when it is very well knowne there is provision enough of *Sea-coale*

coale to serve it plentifully without supplies from *Newcastle* for these twentie moneths and more; so that if some course be not taken, the people, especially the poorer sort, must undergoe great want.

Char. What need they doe so, when they have me and my cousin *Billet*, and brother *Faggot* in such plenty, were *Sea-coales* whole lineage burned out, I and my kindred could supply the defects of the City, farre more cleanly and sweetly than this vaporous sooty faced *Sea-Coale* can doe possibly.

Sea-Coale. It is impossible but thy malice must break out against mee, thou sparke of iniquity, thou suffocating bastard, begot between a *Sussex* Ironmonger and a *Kenish* Longtaile; thou serve the City as well as *Sea-Coal*? thou that art burned out like a farthing Candle immediatly, one bushell of mee being worth a load of thee, or an hundred of your cousin *Billet*s and *Faggots* that you so boast of; what are they but meere Rashes, quickly in and quickly out, whilst I by burning, cake, and grow more usefull in my very cinders, then either thou art at thy perfect estate, or *Billet* or *Faggots* can be; nay, *Scotch-Coale* and *Pit-Coale* of all sorts and sizes whatsoever, are not to be valued with me, though they farre excell thee, as Good-man *Small-Coale*, though of thy owne kindred and alliance can beare me righteous witnesse, and darest thou venture to compare thy selfe to me, who have by my meere endeavour so enriched all my Merchants, that some of them for their wealth, valour, and worth, have beene thought fit from *Coalemen* to be exalted to the dignity of *Captaine*, and what *Croydon* Collier is there can boast of that honour, tell mee if thou canst, thou cracking shir-fire.

Small,

Small-Coale. Be not in rage for good neighbour *sea-coale*, but keepe the Kings peace. I charge you, your worth, (though you be not altogether so sweet as my cousin *Char-Coale*, *Billet*, or *Faggot*) as farre to be preferred before them I confesse, both for your usefulness, and lasting, but that worth is perverted (neighbour) cheapnesse, and degenerated into vice, since traffique with *Newcastle* was forbidden, you are growne an Extortioner, sell your ware at so deare a rate, the poore can have little no dealing with you.

Char. When it's well knowne, I keepe my old price, and never grate on my customers.

Sea. That error shall be reformed hereafter, that thou shalt not have the least claw against me.

small. Nay, I doe intend, neighbour *Sea-coale* (which you cannot take ill at my hands) and so does all the poore of the Citie, to petition that a constant rate may be set upon you, and so let us even to the next Ale-house, and drinke two pots to end our Controversie.

FINIS.

Speciall good News from

21

I R E L A N D,

Being a true

R E L A T I O N

Of a late and great Victory obtained
against the Rebels in the North of

I R E L A N D:

*By that pious, prudent, and couragious
Commander, Sir VVill: Stewart, Col.*

The truth whereof being confirmed by three severall
Letters directed to Mr. *Abraham Pont* Soliciter
for the said Sir *William* in London.



London Printed for Henry Overton, Jan. 27. 1643.

Special good News from

IRELAND

Being a true

RELATION

Of a late and great Victory obtained
against the Rebels in the North of

IRELAND:

By that brave, prudent, and victorious
Commander, Sir William Stewart, Colonel

The first who was slain in the battle of
the 1st of June 1642. and whose death
was the cause of the Victory.



London Printed for Henry Overton, Jan. 27. 1643.

(1)
Musketiers in each boat to shoot at the Rebels, and the Rebels in each boat to shoot at the Musketiers.

Speciall good Newes out of Ireland

Worthy Sir,

Arrived in *Fairy Road* the 13. of this month from *London-derry*; after that blessed, and (almost) miraculous Victory which is pleased God to give you, *Colonell Sir, William Stewart*, over the Rebels, in *Kinnawyer*; which I thought good to impart to you, hearing you were in *London*, which was thus; *Sir William* (getting notice that the Rebels of *Faney* and *Ternaw*, were under the leading of *Tirlagh Mac Caffer*, and some of the chiefe of the *Met-Swynes*, and *O Galghonors*, settled somewhat securely neere the head of *Mulroy*) commanded 7. of his Companies to make a nights march towards them, the beginning of the last moneth, and I being a Voluntiere in his Regiment since *Lambas* last, marched along with them, and came unexpectedly upon them, not being drawne up to a body, but the darknesse of the night befriended the Rogues so much, as we killed not above thirty of them, the rest escaped to the mountaines, and many of them fled into the Ilands in *Curraghs* and *Boats*, so that at that time we only dispersed them with the losse of about 30. of their number, and brought home to our quarters about 400. Cowes with much difficulty through hot skirmishing with the enemies all along the way. But Noble *Sir William* not being satisfied with that, knowing that the rogues being assaulted againe, would flee to the Ilands, caused to provide seven Boats from *Newton*, with twenty

Musketiers in each boat to goe about to *Kimowyer* Islands, and directed five Companies to march by land, and lie in Ambush at such places where he knew the Rebels (being assaulted by the Musketiers in the boats) would land, and so it fell out by Gods providence accordingly, for partly of them that were killed in the Islands, and those that were killed by the Ambushment, there fell of the Rebels that morning above 300. and some spoyle got in the Islands, and all this without the losse of any of ours, though some wounded; Therefore we marched to *Rosgull* and *Don*, and brought from thence some body of Cows, no enemy appearing to any purpose, till in our returne, there met us (as some of our prisoners told us) to the number of 4000. at *Kimowyer* woods, where we had a sharp skirmish with them, at night falling, but through Gods goodnesse they tooke the flight, after which wee made a halt till the Moone rose, which was about midnight, but we had not marched above a mile from the place, when as wee were assaulted afresh, and we continued in hot play with them till foure of the clock in the morning, at which time they fled confusedly from us, leaving behind them of their slaine number, above 300. but we lost our booty in the darke night, about nine of the Clocke they charged us againe, and entertained sport for one houre with us, and so thereafter they fled, but their body being great, and we but a small number, we got command not to breake our order in chasing them through the boggy woods, but to advance in orderly march, till we had passed the woods, at which time much about noone, they gave us a fresh assault, of all the rest the most desperate, which we entertained with undaunted courage, till about two of the clocke, at which time our Troope meeting with them in rideable ground, charged them furiously, broke and routed them with an exceeding great slaughter, so that in all there was above 1000. killed, and not above foure prisoners taken, by our seven Companies, which was wonderfull in our eyes, but not unto us, but unto the Lord of Hosts give the glory. Our losse was but of five men, but above forty of our best men wounded, whereof Captaine *Marshall* is one, and not many of them dangerously. The reason why our prisoners were so few, was

was because he had no stomacke to give such perfidious rogues any quarter, who keepe none to us. This victory amongst many other great victories, which it hath pleased God to grant Sir *William Stewart* and his Regiment, without the helpe of any other, is much envied by such who are his close enemies, whom you know are the Papisticall and Prelaticall faction, because he is one that abhorreth all corrupt courses in matters of Gods worship, and who (I hope) if God spare his dayes will prove an active Instrument for furthering the worke of Reformation in that land; And now you may see how the Lord makes his promise good, who honoureth him. The report is here that that man who is called the Bishop of *Raphoe*, is not onely walking securely daily in the Parliament House, but has obtained from the Parliament a great summe of money which (if true) is very strange that such a grave and wise Assembly, intending the worke of Reformation, should contribute anything to the maintaining of such as he is, who is notoriously knowne to be as venomous against their proceedings as any man; and who cannot truely pretend poverty, having his Rents duely payed him out of his Lands in the Barony of *Raphoe*, notwithstanding of this Rebellion; God knowes, that Sir *William Stewart* (who has not a penney of rent comming to him since the rebellion) (and who before the Rebellion had neere upon 2000 li. arising yearly from him) as is reported deserveth to be considered more then the rest, in regard he hath engaged himself in many thousand pounds for the maintaining his Regiment 22 moneths more; If the Parliament had known the true worth of that Honourable man, without all doubt they would resent his case much more then others there; Many of their Companies both of foot and horse are become very thin, for want of pay, clothes and victuals, which the Lord supply in his appointed time, Thus hoping to see you in this Kingdome at your returne, I commit you to Gods blessing, and rest,

Irwine the 13. of Ian.

Your loving friend to serve you

The newes of this Victory obtained by your Colonell, came to *Glasgow*, as I heare, 15 dayes before I landed.

Thom. Marshall.



Mr. Pont,

ON the eighth of this moneth *James Erine of Letterkeny* arrived in this Towne, who was within this 3. weekes in *Fanet* with 7. foote Companies of my Fathers Regiment, and his horse Troope; The enemy being surpris'd, on a sudden, and not drawne together in a body, saved themselves by flying in their boats to the Islands, so that at that time there was killed but about 28. of them, who would have saved 400. Cowes from our hands, which our Companies brought to their quarters, though much galled by the Rogues their shot, at the South end of *Kinnower* woods, and though there was at least 1000. shot shot at our men, yet only 3. were wounded, the one in the leg, the other in the belly, and the third in the cheske: My father finding by experience, that there was no good to be done without Boates, provided seaven, and on the last of the last moneth, he placed 20. Musketers in each boate, and appointed the rest of the companies to march by Land on the first of this moneth, and after the enemies were beaten out of the Islands (where there were many of them killed by the shot out of the Boates) they joynd themselves with another great body of the enemy, and the next night at the returne of our Companies from *Rosgull* with some booty of Cowes, the enemy kept them in continuall Skirmish, with little intermission, till the afternoone the next day, and this was in the woods of *Kinnower*, about two a clocke in the afternoone the enemies fled, upon whom the horse did brave execution without the woods. This man reported, that there was many more killed at that time by that part of my Fathers Regiment, then was at *Glen met quin*, by the 3. Regiments and

(5)

and 4. Troops of horse : divers doe report that there was 1200.
of the Rebels killed, some above 1000. others not much fewer,
yet I believe verily there were many killed, so that it appears
God will never withdraw his powerfull arme, though that of man
is. Send my armes, and my other things with the Ship that tran-
sporteth the souldiers Clothes, and mee word when they get,
that I may be the Carryer of that good newes to those poore
soules who have long expected them, and I will remaine

Your loving friend and servant,

Glasgow the 16. of
Decemb. 1642.

Will. Stewart.

Your affeeted loving Friend

Edinburgh the 20. of
Decemb. 1642.

Mr. John Lockhart

FINIS

(8)
Right worthy Brother,

By my last, I shew you (if it be come to your hands) how matters goe here; Packets from thence, for all you wrote, are opened by the way, yet of necessity I send this other (else it must lye by me) from my Lady *Stewart*, whose husband with his Regiment we heare hath killed 1000. Rebels at Fanett, and that with 7. companies. *Trilagh maccaffer*, and the *macswynes* fought against him, this is very lately done, and constantly reported for trueth, your Colonell Sir *William Stewart* Relieved also my Cousen german *James Nisbit* his goods, which 19. rogues had taken, and had burnt his house. Sir *William* with a few in his company came suddenly upon them, and killed them all (save one, whom the darke night favoured, *Vitutus cladis nuntius super-esser*. This an eye witnesse reporteth. I pray you (if it be possible) purchasse a *mandamus* for your Colonell and Sir *Robert Stewart*, to put away the servicebooke men, as *Jabesh Whittaker*, *Seyrilaw*, &c. as very great hinderers of our Scots that are well affected either to resyde there or to resort thither. Thus praying the Lord that the Parliament forces may quit themselves like men, and be strong in him who is Almighty, and only able to save, and settle peace there, as here, that we may all praise him joyntly with one accord, I bid you farewell, and am

Your assured loving Brother,

*Edenbrough the 20. of
Decemb. 1642.*

Mr. John Lockhart,


FINIS.

MERCVRIVS *K. R. P. Oxford*
 AULICUS,
 A
 DIURNALL,

Communicating the intelligence and
 affaires of the Court to the rest of
 the KINGDOME.



Jan: 8 OXFORD,
 Printed by H. Hall, for W. Webb.
Jan: 27 Ann. Dom. M.DC. XLII

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MERCVRIVS AVLICVS,
Communicating the Intelligence and
affaires of the Court, to the rest of
the KINGDOME.

The second weeke.

S V N D A Y. Jan. 8.

BY Letters brought from *London* of the third of *January*, the newes of *Sir Ralph Hopsons* incelle at *Topsham*, wherewith wee ended the last weekes discourse was fully ratified: in which 'twas signified with all, how contrary to the truth thereof, it was reported in the City of *London*, That young *Captaine Chudleigh* marching out of *Exeter* with 100. horse, and 200. Dragoons, had fallen upon *Sir Ralphs* forces at *Topsham*, killed a great many of his men, and beat the rest out of that Quarter; which was so credibly reported, that it was Ordered by the House of Commons, that thanks should be given to *Chudleigh* for it: And the same day there was no small rejoycing for a great victory which the Parliament forces had obtained against the Earle of *Derby* in *Lancashire*, in which were taken 160. prisoners, as it was reported. But this upon examination, was found to have but little more truth in it, then *Sir Ralph Hopsons* being beate from *Topsham*; or *Sir John Byrons* being driven out of *Burford* by the forces of *Cyrencester*, which was reported also with no lesse confidence then the other two.

It is also signified in the said Letter, that the Lord *Fairefax* had writ unto the House touching the estate of his affaires in *Torkshire*, wherein hee doth complaine that hee had sent to *Cholmeley* for assistance, who was so farre from giving him any, that he could hardly keepe his owne men together; that

he had also sent unto the *Hothams*, who returned excuses, but no helpe; and lastly to his friends in *Lincolneshire*, from whom he did receive an answer under the hand of the Earle of *Lincolne* and all the Parliament Committee there that they should not be able to defend their owne Country without aide from *Torkshire*.

That night Prince *Robert* came againe to the Court, from whence he went towards *Cyreneester* on Friday morning, as before was said, he came in sight of *Cyreneester* on Saturday about nine of the Clocke expecting to have met there with the forces of the Lord Marquesse of *Hartford*, who by reason of their long and troublesome march (in which they found more difficulties then was first expected) could not reach the place till towards evening: before which time, the Princes horse and foot being much wearied, as well with their long march from *Oxford* thither, as their long standing on the place, having in all that time neither sleepe nor victuals; and the approaches to the Towne being found so dangerous, by the overflowing of the waters, that the foot Companies which came with the Lord Marquesse, could not come neere the workes without manifest hazard, (though they desired very eagerly to give the onset:) it was thought fitting to returne, and not expose their wearied forces to the present danger, which a darke night accompanied with so many disadvantages might bring upon them. So that this action ended without losse upon either side, save that some five or six Musketeers comming severally out of the Towne to dare the Prince, and draw him within reach of gun-shot, were killed upon the place for their foolish bravery, and that Captaine *John Villiers*, (a brother of the Lord Viscount *Grandisons*) having lost his way, and falling into the hands of some of the Parliaments Scouts, was taken Prisoner.

M V N D A Y. *Jan. 9.*

By letters sent from *London* of the 4. of *Jan.* it was advertised, that the Houses had received lamentable Letters of the necessities of the Army in *Ireland*; and that the Committee sent thither by them, did begin to be weary of the employment, and

and desired earnestly to be recalled. As also that the House of Commons had appointed to meet very early the next morning, about the raising of 100000 l. for England and Ireland: which was thought to be a good course to ingage more men, and make them firme unto the cause. And it was also signified, that it was lately moved in the House of Commons, that a Bill might be drawne for laying the same punishment on Anabaptists and Brownists: which by the Lawes are to be inflicted on Recusants; but that the motion would by no meanes be hastened to.

This day the King returned *in Scriptis* an Answer unto the Petition brought unto him; from and in the name of the County of *Essex*; The Gentry, Clergie and Commonalty of that County, to the number of 6619. had on the fourth of *January* last, petitioned the Lords and Commons now in Parliament, to tender to his Majesty with all possible convenient speed, such propositions for Accommodation as might be for the preservation of the true Protestant Religion, His Majesties safety and honour, the peace and prosperity of all his Subjects. And in pursuance of those good desires, by a Petition presented to the King at *Oxford*, the same weeke also humbly besought his Majesty favourably to incline his eares to Propositions of that nature when they were presented. Which as His Majesty did graciously give care unto, when it was first presented to him, so in His Answer now returned, he vouchsafed to signifie, how highly he was pleased that in a Countrey so subject to the power of some of the great incendiaries of the Commonwealth, and from whence they had promised to themselves such aide and succours, there should be such a gratefull sense of his Majesties compassion towards His people. (as was expressed in that Petition;) commending them for their addressie to His two Houses of Parliament, assuring them, that if such Propositions, as were therein mentioned, should be brought unto him, he would not onely incline unto them, but meet and embrace them with His soule; as the greatest blessing Almighty God could bestow upon him: and finally, requiring them, that if no Propositions should be made unto him, or such as for his owne

honour and safety, and for the peace and security of His Subjects his Majesty could not consent unto; they would then look upon the prejudices they had undergone, and by declaring themselves, and joyning with their neighbours, so farre assist him, that both King and people enjoying what belong'd to such, might be mutually happy in one another. And for a further manifestation of his Majesties good and gracious intentions to that County; His Majesty was pleased to signe this day a general pardon for all his Subjects of that County (without any exception or reservation) who had beene formerly inveigled by the malice industry, and importunity of severall ill affected, and seditious persons, either to exercise the *Militia* against his consent, or to contribute mony, plate or horse towards the maintenance of the Rebellion: provided that for the time to come they neither did assist the Rebels by any means or contribution, nor muster or assemble themselves in Armes without authority derived from His Majesty under His hand, nor enter into any oath of association for opposing His Majesty, or His Army, nor finally entertaine or succour any of the parties excepted in his Majesties declaration of the 12 of *August*. The like was also done for the Inhabitants of the County of *Hartford*, being the same with this *verbatim*; which though it was signed on Saturday the weeke before, came not out till now.

The same day by letters from the Earle of *Northampton*, written from *Banbury* that morning, there came advertisement that the Lord *Gray* (sonne to the Earle of *Stamford*) having sent before him from *Northampton* the last friday, two Companies of *Dragoons*, with two pieces of Ordnance, and being resolved to follow after with all speed that might be, was hindered by a mutinie amongst the souldiers which were sent to serve him, who made no difference in their plundering and other rapines betwixt their owne party and the Kings good Subjects. For the Lord *Gray* threatening to strike one of them for some misdemeanour, the fellow with his pole-axe strooke him in the shoulder, and had not the force of the blow beene taken off by some of the by-standers, it is thought his Lordship had beene killed. For this the Souldier was imprisoned, and the rest

rest commanded to their Armes: but they were obstinately resolved not to stirre a foot before their fellow was released, whom they tooke along with them for his greater safety. The morrow after being Saturday, the Lord Grey followed after with 40. horse, and went with all his forces towards *Harborough*. It was also signified in the said Letters, that upon Saturday last, being the 7 of *January*, about 80 Horse and 30 Dragooners, issued out of *Warwick* Castle, and came to *Straisford* upon *Avon*, but that the Towne did oppose their entrance: upon which comming to a parley, they demanded all the Armes in the Towne; which when the Bayliffe and Aldermen had refused to deliver up, they went away in discontent; threatening to come againe with a greater number, not onely to disarme the Towne but to plunder it also.

TUESDAY. *Jan. 10.*

This day by letters bearing date the 5 of *January*, news came that Colonell *Hastings* being returned to *Abby-de-la-Zouch*, went upon Sunday morning with an hundred horse, to a place called *Swarkston* and tooke the bridge: that thereupon the Rebels of *Derby-shire* drew out six companies on Tuesday to encounter with him, but finding themselves unable to oppose his horse retreated presently: that being assisted by a part of Sir *John Gels* forces from *Chesterfield*, and *Sheafeld*, they came againe on Wednesday *January 3* with all their power, being 1200 men and two peeces of Ordnance; but seeing the Colonell had stopped their passage, they went back that night: the Colonell returning also with his company to make good the bridge.

It was also certified by letters of the 7 of *January*, that on Twelfth day, the Collonell having notice that *Gell* was comming towards him with his forces, went out to meet him, and about 12 of the clock that day came to *Swarkston* bridge. the Enemy being by that time come very neere it with two peeces and his Foot, the fight continued two houres and upwards, betwixt *Gels* Foot and the Colonels Dragoners upon the bridge: in which although the Ordnance spared neither shot, nor Powder, and that *Gels* men were thrice as many as the Colonels,

the

the Colonel did not loose one man, nor was there any hurt but his Lieutenent onely, there falling many of the other side; but the certaine number of the slaine or wounded not then discovered. And it was further signified in the said letters, that the Colonell had intercepted great proportions of powder, match and bandeleerers going towards *Manchester*; and that that Towne was in great want of Mony, Armes and Ammunition, as was confessed by such of the Inhabitants as he had met with in those rodes. And this is further verified by a letter intercepted in the way to *Manchester* wherein the writer of it, gives his friend advertisement, that men were scarce enough at *London* (notwithstanding such reports as were spread abroad) when the Lord Generall (he meanes the Earle of *Essex*) was forced to make use of those designed for *Manchester* to fill up his companies: and that for mony, it was affirmed publicly by the Treasurer for the warres, that he had not where withall to pay the Army in any reasonable proportion; finally that if mony could be had *Sir John Seaton* with other Officers and Commanders should be sent downe to them, who had been sent far from the Army for that purpose onely, but if no mony then neither *Seaton* nor the Officers. And take this also from that letter, that it is confidently reported & beleevied in *London* that the Kings Army in this City of *Oxford*, is in as miserable a condition, both for horse and man, as can be imagined; and that they run away faster from him, then they can be got or kept together, though the Kings Officers distraine men like horses: A tale, as manifestly false, as any thing that hath been certified from thence, to the abused people in the Country, since these Arts came up.

WEDNESDAY, Jan. 11.

This day came out a Proclamation from his Majesty, wherein it was commanded that all rents and arrearages of rents now due and payable unto His Majesty in the two Counties of *Berke* and *Oxford* should be payed to *Mich. Holman* Esquire, His Majesties Receiver Generall for the said two Counties, at this time resident in *Oxon*; the paiement to be made within ten dayes after the date of the said Proclamation.

The

The same day news was brought from Wiltshire, how that a difference falling out betwixt Sir Edward Hungerford and Sir Edward Baynton (both which His Majesty had accepted against others, out of His Generall Pardon for that County) the businesse grew unto that heat that Baynton had seized on Hungerfords person, and held him prisoner in the Towne of Marlbury. But Hungerford escaping by a flight to Cirencester, he obtained some of the forces of that place to pursue his quarry, and came suddenly to Marlbury that he surprised Baynton, carried him prisoner unto Cirencester, and still keeps him there: though Baynton, as a pledge of his fidelity unto the two Houses of Parliament, had sent a great part of his goods to the Isle of Wight as a place wholly in their hands.

THURSDAY Jan. 12.

By letters bearing date this day from Banbury, it was related that Colonel Herbert was come thither with his Regiment the night before, which were all quartered in the Town, his troope of horse being quartered 2 miles short of it in the way to Oxford: As also that the commanded men sent thither from the Lord Generall of His Majesties Army, were come within three miles thereof, and that their quarter was provided at Hanwell, a mile from Banbury.

His Majesty having given command by His Proclamation (as weel declared more particularly in the former weeke) for bringing in of all such Armes as have been lost by any of His subjects, or otherwise pawned or sold by them to any of the inhabitants of the County of Oxford, did this day cause a generall mustre of his foote to be made before him, that he might see what and how many of their Armes were wanting, and so take further order in it, according to the said Proclamation.

By Letters also brought this day from Leicestershire it was advertised that Colonel Hastings had sent some forces unto Tetbury Castle, in the Countie of Stafford, where it standeth upon Derbyshire, to make good that peace as being

of especiall consequence for the suppressing of the Rebels in the one, and the security of the Kings good Subjects in the other County As also that Grantham, a Town of Lincoln-shire, and a chiefe Passe for those that travail towards the North, was taken for the King, and a considerable force of men put into it; that Newwarcke upon Trent was manned and fortified for the Kings service. And that although the Rebels had taken Nottingham, which they now were fortifying, and had put victuals into the Castle: yet there was hope that by the forces of the Earle of New castle, which were neere at hand, and the diligence of Colonel *Hastings* who had an eye upon the place, it might be easily reduced, or made unservisable to the Enemy.

FRIDAY. Jan. 13.

This day it was reported exceeding strongly, that the Gentlemen of Hartfordshire, deputed by and for that County to tender their desires unto His Majesty; as they returned homeward with His Majesties Gracious Answer thereunto, (which journey they began not untill Wednesday morning) were met with and assaulted on the way by certain Troops of Horse on the Parliament side, beaten, dispersed, and very barbarously used; the circumstances and particulars of which barbarous usage we shall shortly know.

That day came a booke downe to Oxford, entituled a Declaration of the Lords and Commons assembled in Parliament, concerning the late treaty of peace in Cheshire, which passed the Votes of both Houses on Saturday the weeke before. It seemes the Gentry, and others of most consideration in that County, seeing by what had happed in the adjoining Counties, the lamentable effects of a civil warre did on the 13. of December last, agree upon a pacification, for the settling of a peace amongst themselves, promising each other severally on the word of a Gentleman and as they did desire to prosper, that as well themselves, as all their friends, tenants and servants, should performe the same

same: The Articles whereof occure at large in one of the Diurnals of the Parliament, from Tuesday the 27. of December, to Tuesday the 3. of January, Numb. 21. But contrary to this good intention, it was declared by the two Houses of Parliament, out of that infinite desire to peace, that the said pacification and agreement was very prejudiciall and dangerous to the whole Kingdom, derogatory to the power and authority of Parliament, acted by persons that had no authority to binde that County; that it would be a great impediment to that good agreement betwixt His Majestie and his Subjects, which both Houses did so earnestly desire and endeavour: and therefore, that neither the Gentlemen themselves who were the parties to the Articles, nor any other of the Inhabitants of that County, are bound by any such agreement, but are required to pursue their former resolutions in assisting the Parliament for the defence and maintenance of the common cause, In pursuance of which Declaration, Sir *William Brereton*, the onely man excepted in His Majesties Pardon for Cheshire, is sent downe thither (as is certified by Letters of the 12. of January) with a Troope of Horse, a Regiment of Dragoones, and some field Pieces, for the raising forces in that County to serve the Parliament.

At dinner also that same day a booke was read unto His Majestie by His appointment and command, being an Answer to the late Petition sent from London, which was most shamefully put out in His Majesties name, directly contrary to that which himself had given; and in plain retraction of it. In which His Majestie is made to say, that in consideration of His own weakenesse, and the great power of His Parliament, the fortunate successe which God hath given them in the cause, the blessings daily powred upon them in the affections of the people, in all of which he did acknowledge them to be farre above him: He did retract the Answer, which by the direction and advise of wicked Counsell he had given before, especially the demanding of

four such eminent persons; men of such zeal and good affection to the Common-wealth, to be given up unto him for a sacrifice: and that he would comply with them in all things which the Petitioners had desired. Assuredly these men have an excellent faculty in the ~~deceivableness~~ *deceivableness* of ~~miracles~~ *miracles*, and if they had as great a power in working lying wonders, as in wondrous lying, might well passe for *An- tischrist*.

And yet to say the truth, there was some reason that somewhat should be published as His Majesties Answer, considering that His Majesties Answer unto that Petition hath not been suffered to be published. For it is certified from London, that the Kings Answer hath not been delivered all this while in the Common Hall, it being disputed in the Common Councell whether it should be published there, or not; and the messengers reproved that brought it, even by those who lent them. And being it concerned especially in the Accusative part, two of the Citizens which were members also of the House of Commons (viz. Alderman Pennington and Captain Penyan) Order was procured from that House, that it should not be presented in the Common Hall, till the House had further considered of it. And it is also certified in those letters, how all the business is taken by a great part of the City as a dangerous invasion of their publike liberties and a depriving them of all right and interest in the publique government and managery of their own affaires: insomuch as they were hardly quieted, but upon promise that they should shortly be assembled to heare the same, what will ensue upon the reading or the suppressing of that Answer, wee shall know hereafter.

The same day in the afternoon, the funerall of the Lord Aubrey who was slain fighting manfully for his King and Country at that famous battaile of Edge-hill, were solemnized after the Military manner, with great pomp and state: that so his buriall appears no lesse magnificent, then his nativitie had been honourable and his death glorious.

SATURDAY.

SATURDAY, Jan. 14.

This day came out in Print an Order from His sacred Majesty, directed unto all the Officers of His Army; in which His Majestie taking notice of the ready affection of His People of the Counties of Oxford and Berks, to supply and furnish his Army with all Accommodation which the Country could afford, commanded His said Officers to take special care in their severall Quarters, that all the Souldiers under them should treat all His Majesties good people with all brotherly humanity, and that none of them waste, or spoyle any Come, Hay, or other provisions, but husband and preserve the same as much as may be, on paine of such punishment, as either by Martiall Law, or the Lawes of the Land, may justly be imposed upon them.

The same day it was also certified from London, that upon Thursday, Jan. 12. a Letter from Sir John Hotham unto Master Speaker was read openly in the House of Commons, the effect whereof was of the danger which both himself and they were in, by the continuance of the war, and of the convenience and necessity of Peace, perswading them to accept of it upon as good termes as they could, if they could not get it on such termes as they would, with many rough and free expressions, as his manner is. One of which was, that he thought himself accursed in his mothers belly, for being the first firebrand by which so horrible a combustion had beene kindled within the Kingdome. Upon the reading of which Letter, the House being startled at the matter and contents thereof, M. Speaker was blamed for his inconsideratenesse in giving it a publique reading, and for the better hushing of it, copies thereof, and a more thorow scanning, and perusall of it was denied to all: the Speaker taking on himself the blame of the publication, though usually, and of a general concernment.

And it was also signified in the same Letters, that Sir Ralph Hopton having failed of making himselfe Master

of the River of Exeter by Captaine Nuts unadvised admittance of the Master of a Ship, which had before been taken by him, to come aboard the Ship so taken: who being come aboard, not onely had regained the ship, but made Nut prisoner: and hearing of great Forces comming down from Somerset-shire, Dorset-shire, and those from Bristol, under the command of the Earle of Stamford, had left the siege, and was departed towards Lanceston: but with no other losse, then onely of his paines, and so long a journey. On whose departure towards Cornwall, such of the Devonshire Gentlemen as had shewn any testimonie of their fidelity unto his Majestie, have been taken prisoners by the adverse party, and forced to advance great sums of money for the redemption of their persons. And in the City of Exeter, such outrages and violence committed on the Kings good subjects, as hath been seldome heard of in this Kingdome: Doctor Hutchinson, one of the Canons of the Church, there being taken by them, and kept till he had paid 100.l. Archdeacon Wilton, Isaac the Town-Clerk, and one Master Potter, for refusing to give 100.l. a peece, imprisoned, and sent on Shipboard, to be carryed Prisoners unto London, and there used so inhumanely, that their friends by laying downe the money, had much ado to get their liberty: Archdeacon Helliar, though above 80. yeeres of age, and so infirme, that he had been a long time bed-rid, for refusing to lay downe 800. l. carryed five miles towards the same ships to the endangering of his life. By which great cruelties the residue of the people were so terrified, that they durst not refuse to lend their monies, nor hearken to any Propositions, how contrary soever unto Law and Reason, which these great Patrons of Liberty and Property did make unto them. But as it proved this tyrannie was too violent to continue long: For those who had the conduct of the Rebels Forces, pursued Sir Ralph so closely in his retreat, that he was faine to give them battel: in which with very little losse, he killed about 500. of their men, rowted the rest,

rest, and thereby freed the Countrey of so base a thraldome; the full particulars whereof shall be shewn hereafter.

Finally, it is signified in the Letters before mentioned, that in the executing of the Ordinance for the twentieth part, nothing is done as yet in the City of London, more then the most unequal, and unmercifull assessment of it, the people being very unwilling to pay it freely, and those whom it concernes to presse it, not being yet in a condision to force them to it.

F I N I S.

[illegible]

23

THE NEW YEARES WONDER.

BEING

A most cernaine and true Relation of the disturbed
Inhabitants of *Keynton*,

And other neighbouring villages neere unto *Edg-
hil*, where the great battaile betwixt the kings
army, and the Parliaments forces was
fought.

In which place is heard & seene fearfull and strange
apparitions, of spirits as sounds of drums, trumpets,
with the discharging of Canons Muskies, Car-
bines petronels, to the terrour and amaze-
ment, of all the fearfull hearers and
beholders.

Certified under the hands of *William wood*, Esquier,
and Iustice for the Peace in the said Countie,
Samuel Marshall, Preacher of Gods

Word in *Keynton*, and other

Jan. 27 persons of qualitie. *1642*

Printed for Robert Ellit, lodger neere the
old Rose in Thames-street, who was
an eye witnesse unto this.



WONDER YEARES THE NEW



Printed for Robert Ellis, lodger near the
 old Rose in St. Dunstons, who was
 a yeoman of the court.



THE NEW YEARES WONDER. BEING

A most certain and true Relation, of the disturbed
inhabitation of *Kenton*, and other neighboring
villages neere *Edg-Hill*.



ON altogether disa-
lowing of old folkes
similys and saying
that winters nights,
thunder presagerh on-
ents of sumers strange
wonders, which is
greatly to be feared &
doubted if it begin be-
fore sumer and ther
in the new yeare a
mounght us with such care
terour and strange eye
opricks

strick appearance, as is by diuers affirmed and related.

To which euoyance heretofore we ought to be
hopefull and beleeing christian to put on new obed-
ience vnto Heaven, and begin with the new yeare
newnesse of life & conuerſation, with the endeur of
continuance till the nihgt of our death comes.

With love feare & obedience continen in prayers
to Almighty God, that he would be pleased to call
back his destroying Angell from amongst us, and
with the hand of his mercy sheath up the sword
of his vengance, which his wrath by our multiplying
sinns coul'd him draw against us, unto our feares
and terours.

Still appearing a prodigious meteor or the fearfull
head of this distracted Kingdome, and that this little
Ile that was but late the admiration of Iergar
Christendme, for selfe accomodation and comerce
for plenty and for every thing besides, with such a
largenes of abundancy, that it seemed to haue
affinity with any neighbour nation, but is now

And now to see the change times hath made,
and with it made us a Iagher to the world to see our
selues divided against ourselues, doing ourselues that
ill, which forain nations would haue could not doe.

Which Heaven of his mercy grant a period that
both the offended sides no more may loose their
wraths in one another, but be friends, and be
palmes instead of poleaxes, and be neighbours
an entring in Relation of, beget no farther Sumer
feare

feare amongst us.

As famine from euasion and viter reuiner that may enter in that gap we open our selves, and that no more such fields as *Kenton* may be fought nor *Edge-Hill* sharpened to cut us more.

Whole troubles peere of earth plaistered with English goare and turned vnto a golgotha of bones is now become the plot of feare and horrour, whose earth now growing with the weight of liues whose last beds there were maid to sleepe upon, rests in

Whose dying grones a second time reuiues breking the cauerns of the cowering earth, and sends both feare and horour round about to terifie the living with dead soules, which first a masing wonder began his shadowing apparitions on the first of *January*, as reere as the relatours gest in the afternone betwixt three and foure of the clocke which was beheld by three Countrymen riding a long the way in the likenesse of a Troope of horse posting vp to them with full speede, which caus'd the Countrymen to make a stop as fearfull of their euent.

But coming neer unto them they of a sudaine sunke into the earth which turned to their more greater feare and amaizement then at there first aduancing.

But seeing some certain heards-men attending on cattell in the fields they rode up to them who related the same story which they were eye witnesses
unto

unto them the horsemen at the heards-mens confirmation of what themselves had sence ware so affrighted that they resouled to goe no farther then *Kew-ton* that night, where the on being glad of eithers human soltery a companyes each other.

Where having taking vp there nightly habitation they began to relate it unto the Townesmen, the on confirming the words of the other both strangers and there townes dweling heardsmen, which soone was spred abronde but few or none that had belife un-to it.

On the morning the strangers departed & thought al the towne heard the relation of it, yet they made slight of it, this passed on till the forth of *January* nothing more heard or seene, which made the poore heardsmen the more derided for it

But the forth of *January* being come many of the towne went to the heardsmen grased there cattell, ierring the poore men, when should they heard more wowders from them

But the day being spent, and all the Towne at rest within there beds, about the middle season of the night, that which apeard to them ridiculous, gave them a Testimony of their owne belife.

For why the dolfull and the hydious groanes of dying men were heard crying revenge and some againe to ease them of their paine by friendly killing them, this waked many in the towne, and sent they trembling agues in there beds,

But

(67)
But their to amplifie the noyse of Drumes and Trumpets sounded a sudaine alarum as if an enemye had entred in their towne to put them to a sudaine execution and p'lunder all their estates.

Some hid themselves in corners, some over-head and eares lay swearing and halfe smothered in their beds, and some of better courage looke through the winddowes where they to there apearng visibly saw armed horseman riding one againe the other and so vanisht all.

Many women feare made them miscary, and the stoutest hearted man amoungst them all could not deny but that then he feared death.

Next night they set strong watch every where and from there nichbouring townes gathered more assistance the crosse he way and every place besides was strongly warded neither would women or children that were able keepe either house or beds.

But they expected hover of twelue being come, Drumes and Trumpets gave againe to sound a larum to fight and all the spirit horse and foot appeared and stood in battleray, the foot againe the foot and horse against the horse discharging of M. peetternell and Carbines the one againe the other, falling to the ground on either side apace, and Ordinance playing on against the other as plainly visable to the behoulders view as if the reall action had bin there.

All night it lasted in this hidious maner, but at the break of day all as they formerly in the twinkling

2 1417

of an eye did vanish.

But since hath no more bin seene which caus'd the Inhabitants of *Kenton* to forsake their Towne and get new habitations for themselves.

But some learned men have since delivered their opinions, that there may be yet vnburied kackalles found, so diligent search hath bin made, and found it so.

Which God of his mercy cease these warrs and blesse our Land with peace.

Mr. *Marshall* the Minister of *Kenton*, went to *Oxon* to the King, and did informe him of the apparitions of all the aforesaid proceedings of the spirits.

THE King presently sent to *Edge-Hill* Colonel *Lewis Kirke*, Captaine *Dudly*, Captaine *Winman*, and three other Gentlemen of worth who heard of this sad fearful and hidious sight which Mr. *Marshall*, related to his Maiesty and then departed wonderous fearfull amaized and affrighted, & saw divers to their apperance that were there slaine as Sir *Edmund Varney*, with divers others: Thus have you heard the sad relation of the apperance of these ugly fiends Upon which was made oath to his Maiesty, which the Lord in His mercy enlighten his Maiestys heart, that those evill counsellars which are about him may be put ever far from him and that wee may have peace. Amen.

FINIS.

NEVVES ^{25.}
OVT OF THE
LOVV-COVNTRIES.

Sent in two Letters:

The one to the Earle of
NEW-CASTLE,

The other to
Captaine CRISPE,
Now resident with his Majesty.

Declaring the likelihood of Civill warres to be
betwixt the Prince of Orange, and the
States of the United Provinces.



Con: 23. 1643

First printed at Oxford for *William Web*, and since reprinted
in London, 1643.

25
NEW

OUT OF THE
LOUVRE-COVENTRIES

sent in two
The
NEW

NOT
MUSEUM

to the
the

1841



Y Lord, since the departure of Collonell *Car-
ring* (from whose happier expressions I doubt
not but you have received the humble acknow-
ledgements, and assurances of my service to
your Honour) we have here but little newes,
is worthy your Honours observance. His friends with what
strength they can produce are making their best dispatches to
second him. We have our hearts in *England*, though our
bodies be in *Holland*, and our bodies are making what speed
they can to overtake our hearts. The eyes of the Princes of
Christendome are looking on you, and know not well what to
resolve upon, but stand a while at gaze, and wait on the events
that doe attend you. We heard of some defeats were given
you, but we dare not be such cowards to your Honour and
your cause as to believe it, especially since *Starbath* credibly
informed us that in spite of winter and opposition you have
cut your way through your thickest enemies, and with gallant
resolution and successe do increase in numbers, as you advance
more neare unto his Majesty. If you could dispence with so
much honor, as to forbear your hand a little from your sword
and take your perine into it, it would bring great satisfaction
us to understand the newes betwixt *Oxford* and *London*, and
to be informed therein from a person of your eminence and
authority. The affairs move here in the same condition as they
doe with you, and are almost sick of the same distempers.
The Prince hath kept a private Christmas at *Breda*, and
though he hath been oft invited to the *Hague*, he cannot be
induced to take his journey to it, and thinks himself safer gar-
risoned in his own town then befriended in the Queens Court.

Count *Ernst* Sonne hath been much wrought upon, with what friends and strength he could make to assist his Majesty of *England*, but being not to be perswaded thereunto, he told the Prince of *Orange* very resolutely, that he would not adventure his Honour, nor his life in that quarrell, nor lose a drop of blood among parricidiall swords, and gave the Prince who still importuned him to that service such bold and unrespective words, that the Prince forgetting all moderation with his closed hand struck him on the cheek, who not enduring the indignity betook himself unto his sword, and making a full thrust against the Prince had desperately endangered his life had not the vigilance, and fidelity of some that stood by prevented the mischief which was pointing at his life. There was also since that one *Gray* an English man, and a souldier sometimes in *Collonell Culpepers* Regiment, who suffered justly the strappado for speaking scandalous, and traiterous words against the Queen of *England*, and did not blush to affirm and compare her to the late Queen of *France* her Mother, saying, that in this respect she was like unto her, and wheresoever she came, that division, warre and ruine did attend her, ascribing the difference betwixt the Prince of *Orange* and the States to her residing amongst them. I could willingly write out the other houre, and enlarge my service to your honour, but I know in these activetymes you look on men, and not on papers, and having not the leisure to peruse them, I should rather torment you, then delight you: I should therefore be a very bad subject and sinne against his Majesty and the common good, should I withhold you any longer from your great employment which cannot have a more able supporter then your self, nor a more faithfull votary then he who is my Lord,

Your Honious most humble and constant servant.

S. R.

SIR,

THE distempers of these times are great, contrary winde and mindes blowing from all the corners of the Christian world; I doe by the opportunity of the first Bark committed to the winde and Seas, acquaint you with our distractions, equall in many respects unto yours. We have heard of much dangerous apposition against your King, and it is our wonder, that you should turn your countrey into an Anarchy, and rend power from the King to invest your selves with *Democraticall Diademes*: while they labour to keep the free liberty of the Estates of Holland, they would maintaine their old Rights, and keep the Prince of Orange onely titular, and depending upon their will, limiting his power to bee subordinate to popular Regality, a solecisme and contradiction in nature; your affairs move upon the same hinge. But the Prince of Orange that is a knowne Souldier, and hath deserved much of the Estates, will not brooke this opposition; but finding that the common people esteeme Princes and Souldiers only in the field, and doe forget their brave service, accounting them for service, only their servants, and then prove ungratefull: Besides, a Prince incensed can endure no vulgar weakness, strong onely in base thoughts and contempt of Principalities, as your plebeians are in England. From these motives much disturbance is like to proceed: For when vulgar strength and Principality meet, they are like torrents, that mutually oppose one another. These growing evils are nourished by malignants, as you have; some declare themselves for the Prince, some for the States: and I know not whether they have learned the Art of opposing Princes, by adhering to your Parliament; but beleeve it, we fore-see what horrible

ble mischiefs the Fates have plotted against us, and what blood must be drawne from our owne veines, or rather vanities, pride and ambition, and competition for prerogative, drawing us on to murder one another, as you (according to intelligence given us) did at Kenton battell: Our hopes are weak concerning any pacification, but our feares are great that the Low-countries have seen their best and most flourishing daies: for warre doth shut up all trading and commerce; and where it doth once enter, it destroyes whole kingdome, it brings in wretched misery, and all sorts of inefable calamity. What passionate words can declare the bleeding state of a kingdome distracted by civill warre? Our daily intelligence of your affaires, doth make great impressions of feare in us, that our disagreement between the Prince of Orange and the States, will at last (as your contention in England did) break out into a civill warre. In regard of the firme league between England and Holland, and the good service our countrey hath done unto that Kingdome, by frustrating the continuall designes of many Spanish Fleets, and sinking their tallest ships in the mercilesse seas, I perswade me, that the report of these growing dissensions amongst us, will make some begin to compare your present state with ours. Prerogatives claimed on both sides, doth thrust us on to fight, and our great power flatters us, that we have both right unto that which we pretend. The Prince and the States are united and separated, as the King and Parliament are in England, by the affection of the people, and I fear that this our division can bring nothing but ruine. Ioyne with us therefore in your prayers, that it would please God to settle and compose the distracted condition of your Kingdome, to establish your King in peace, and the generall affection of his subjects, and vanquish all his enemies

mies in his owne Army; and that our countrey looking on your calamity, may clearly behold it selfe, and what wee shall be if we fall out about words. It is a strong peece of the Devils subtilty, to provoke nature to shedding of blood, let the cause be never so good, his ends are close and private, and destruction of kingdomes is that whereat his malice doth chiefly aime. But we hope ambition shall not make us butcher and murder one another, as you have done: And since some part of Englands strength must needs live and dye with Hollands happinesse, let your prayers beseech heaven for peace in both countries, to prevent our warre, and set a period to yours.

Your loving obliged friend,

H. R.

FINIS.

and this is the way to
win a crown, many clearly behold it
in western world. It is strong
with liberty, to provoke a new
could be never so good, his ends are
of kingdom is that where his
is ains. But we hope ambition
mon for one another, as you have
of England strength must live and
imperial for your prayers be
countries to prevent our wars, for a

the being of the world

H. B.



26

A True
RELATION
of a late
VICTORIE

Obtained
By Sir **RALPH HOPTON**

Against
My Lord of STAMFORDS Forces
in *Cornwall*.

Which (through the mercifulnesse of the Generall Sir
RALPH HOPTON) was gotten with
little blood-shed.

The like Victory cannot be paralleld in
the memory of Man.

Being the Copy of a Letter written from *Sal-*
ish by a very impartiall hand, Dated the 24. of
this present *Jan.* 1642. which many other
Letters that came by the same Post (no
doubt) will confirm.

Printed by His Majesties speciall Command
at *Oxford*, Jan. 28. 1642.

By *Leonard Lichfield* Printer to the Universitie.

RELATION of a late VICTORIE

Obtained
By Sir RALPH HOTTON

Against
My Lord of STAMFORD'S Forces
in Cornwall.

(Which through the mercies of the Almighty God
RALPH HOTTON was gloriously
made blood-shed.)

The like Victory cannot be paralleled in
the memory of Man.

Being the Copy of a Letter written from
his by a very impartial hand, it is
this printed for the use of the
letters that came by the same Post, and
doubtless will contain.

Printed by His Majesties special Command
at Oxford, 1647.

By Edward Blounte Printer to the University

A true Relation of a late Victory
obtained by

SIR RALPH HOPTON

Against

My Lord of Stamfords Forces in

Cornwall;

Which (through the mercifulnesse of the Gene-
ral Sir Ralph Hopton) was gotten with a
little blood-shed.

The like Victory cannot be paralleld in the
memory of Man.

Doe not make it my
profession to write
Newes, but that
this extraordinarie
unexpected acci-
dent gives mee occasion: I doubt
not but you will have it at Oxford
from other Pens then mine, for

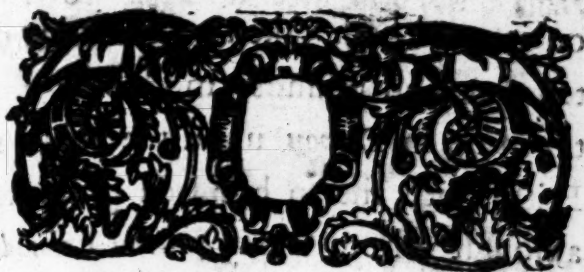
A 3 in-

(4)

indeed I could have wished I had not had occasion, but truths which are so perspicuous cannot be hid: therefore I will (without further circumstance) come in briefto the businesse it selfe.

This weeke my Lord of *Stamfords* Forces under Colonell *Ruthen* came out of *Devon*, to seeke out Sir *Ralph Hoptons* Army, and give him battell: it seems the Defendant had some advantage of the Affailants, as by that which followes will appeare.

Salt-



Salt-Ash in Cornwall,

January 24. 1642.



On confiding Newes,
take this for truth, that
Sir Ralph Hopton with
his stout Cornish blades,
hath given the Lord of
Stamford his Forces a
totall overthrow : hee tooke from them
all their Armes, Baggage, Munition,
and Ordnance, amongst which was a
Brasse peece of foureteene foot long,

A 3

with

(a)

with the Rose and Crowne engraven on it, and hath taken to the value of ten thousand pounds, most of it was taken up in Devon upon the publique Faith, with fifteen hundred prisoners, amongst whom is Sir Shiron Calmado, with many Commanders, and some eightene Ensignes. Ruben fled for his life and liberty, with much adoe got over Salt-Ash passage, in a small Boat, the rest that escaped report, that Sir Ralph Hopton is a most mercifull commander, for otherwise every mothers sonne had perished; Sir Ralph lost but two men: the like defeat was never knowne nor heard of.

On Sunday last, to cleare the Land of mercy (for so those that are escaped terme Cornwall) of the Militia Forces, Sir Ralph with a small party marched towards

(7)

towards *Salt-Asb*, wherein were three hundred Militia men, and ten peeces of Ordnance, he beat them from their Ordnance, entred the Towne, drove them to the Sea side, where about one hundred did rather choose drowning then killing; of which three hundred but forty escaped. After that, Sir *Ralph*, who was still in the front, tooke a lusty Ship, that rode in the river neere *Salt-Asb*, to assist the Towne against the *Cornish*, in which was sixteene good Guns, with much Ammunition and provision; so that now *Cornwall* hath cleared it selfe of the Militia Forces, and strongly fortified all its frontier Townes.

F I N I S.

...which were three
...and ten people of
...from their Ord
...the Town, drove the
...the sea side, where about one hun
...did not rather choose showing them
...of which three hundred of
...After that Sir Ralph who
...in the front took a lady ship
...the river near ... to
...the Town ...
...with
...much Ammunition and provision; so
...it ...
...of the ... and strongly for
...its frontier Towns.

PLATE

An exact and perfect

27.

RELATION

Of the proceedings of S^r ^{H. Cholmley} *Hugh Cholmley*
in *Yorkshire*, and of the taking of Captaine
Canfield by the Parliaments Forces, who com-
manded a *Lancashire* Troop of Papists.

Also a true Relation of a great Battle fought at *Tadca-*
ster the last week, where Captaine *Hotham* slew and took three,
or foure hundred Cavaliers. Likewise true information from
Leeds, *Mackefield*, and *Skipton*. Also the proceedings of Sir
John Seaton in *Manchster*.

Likewise a true Relation of a great Battle fought neere
Darby, between Mr. *Hastings* of *Leicestershire*, and Sir *John Gell*.

Whereunto is annexed a Copy of Instructions sent by His Ma-
jesties great Counsell, to the Lieutenants, Deputy-Lieu-
tenants, and all other Officers of every respec-
tive County of *ENGLAND*;

For the due execution of Justice, the looking to the
corruption of Sheriffes, the enquiry after Enclo-
sures, the convicting of Papists, &c.

And many more particulars worthy the knowledge of
the KINGDOME.

London Printed for *J. Harris*, Jan. 28. 1642.
1643.

AN EXACT COPY

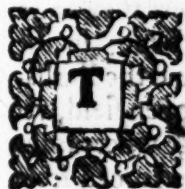
RELATIVE





Manchester, Jan. 20. 1642.

Worthy Sir,



HE last weeke Sir *Hugh Cholmley* with his Forces set upon 3. or 4. Troopes of Horse 7. miles beyond *Yorke*, going to convoy the Armes from *Newcastle*, and killed and tooke many, and pursued them almost into *Yorke*; one of these Troopes was a *Lancashire* Troope, all Papists, the Captain, whose name was *Canfield*, taken, and the whole Troope routed; Captayne *Pentham* set upon the Forces of the Earle of *Newcastle* that lay at *Tadcaster*, and it is reported slew and tooke 3. or foure hundred, and opened the passage there. Sir *Thomas Fairfax* at *Bradsmith* Summoned the Country In upon munday last, who came with such Courage, and Valor, almost incredible, and with provisi- on in their snapsacks for six dayes, Thankes only was given them for their readinesse, and they were dismissed at that time, with Information that they should be called a gaine within 3. or 4. dayes: The Lord *Fairfax* sent word he would be with Sir *Thomas Fairfax*: and if he be not come already, is expected daily with armes and some Ordnance: It is conceived they will set upou *Leeds*: and

A 2

Mack-

Macfield and Skipton, the enemies are so afraid they know not where to abide, we heare the Lord Saillis taken prisoner by the Earle of Newcastle's forces, we expect to heare daily of the taking of Leeds and Macfield by the Lord Fairfax, and Sir Thomas Fairfax.

Sir John Seaton is come to Manchester with some other Commanders, and it is supposed they will be in action presently.

From Darby.

Colonell Hastings and some other of quality came against Darby, but Sir John Gell issuing forth, they retired to a bridge that was strongly fortified, there they had a hot skirmish for two houres, the enemies being in the works, nothing but their heads appearing, and the Parliaments forces being without defence in the open field, yet not one man slaine, and but one man hurt; whereas the enemies were divers of them slain, and were forced from the bridge; the Parliaments forces would have pursued them, had not the enemy broke downe part of the bridge.

A Coppy of certain Instructions which

Was sent to the Deputy Lieutenants, Sheriffes, Majors, Bailiffes, Justices of the Peace, Headboroughs, and petty Constables, &c. for the punishing of divers misdemeanours, and the diligent searching of all recusants houses, for Ammunition, or other warlike Instruments in this time of imminent danger; with divers other particulars, as followeth.

I. **F**irst, whereas you are appointed to heare, end, and determine betweene partie and partie, that you doe equall right betweene poore and rich, the particulars are left unto your selves as they happen in your Precincts, but since you are commanded to heare, end, and determine the Causes of the people, that you so heare and Order, that they may have no cause to complaine, either for deniall, or delay of Justice.

Secondly, whereas you are appointed to heare the trialls of offenders, wee will say little, for that the part of Justice moveth in a frame, and if all Officers under you did their parts, so shall ye walke in so streight a path, that you would find it very hard to tread awry. Therefore you had need to heede them narrowly, least they pervert Justice, looke to the corruptions of Sheriffes, and their Deputies, the partialitie of Jurors, the bearing and siding with men of countenance, and power in the Countrie, when you meete with any such proceedings, you ought to be severe and exemplarie against them, otherwise Justice and Truth shall be over-borne, however in your own persons you beate your selves with never so much uprightness.

A 3

3. Thirdly,

3. Thirdly, that you afford as much time as may bee for the finall determination of these busineses that are most generall, and most concerne the generall and publique good of this Kingdome, you are to account them as the neighbour matters of the Law, and therefore you are to take them into your prime and chiefe cure and cogitation.

1. Now amongst these things I shall commend unto you (in that first place) the presenting and convicting of Recusants, for as it concerneth Religion, so it hath relation to His Majesties profits, which are two great motives, to which you may adde a third, because the King hath many yeares since assigned those forfeitures to the politique defence.

2. The second thing you are required, that you make a strict inquiry of Inclosures, a crying sinne, which barreth God of his honour, and the King of His Subjects, you have already given in charge to enquire, but to little effect, because they are commonly done by the greatest persons, that keepeth the Iurors under and in awe, and that is the cause there is no more presented and brought in question, howsoever you, charge and inquiry touching this point, have not taken effect worthy our care, and your paines, nevertheless we will you not to cease, but enquire on still, for it is our resolution against all opposition, to make all men see that we have a cure of this over-spreading evill.

3. The third thing that we mention unto you, is the re-
 &ifying & reforming the abuse of Alehouses, and Tipling houses, that none be enabled, to set up, or eitherto continue without licence, There are a kind of people that doe take upon them Licenses, Recognizances, or Lawes, or what you will, and who have been a great deale the worse,
 because

because they see great a multitude tollerated that have no License. And therefore we charge and command that none be permitted, unlessse they be licensed, and those but few, and in fit places.

We see that by falshood of measure and unjust prizes have drawne more from the guest then our of the Ale and Beere of the Sizes of *Holland*, we meane, that the Custome of Sizes of Ale and Beere in *Holland*, doe not mount to so much as the cozenage of Ale in *England*, we leave this to your care, that they swarme not by default of Justice.

4. The fourth thing we commend unto you, is the punishment of Vacabonds and Wanderers, which the Law hath appoiuted hands enough to do this worke, the Constable, Headborow, tithing-men, & the rest of the Inferiour Officers, and the Watchmen, who may do all with a particular Warrant from the Iustices of the Peace, and the Iustices of the Peace are bound to call to accomit and punish them for their neglect, if this were done as it ought to be, we are assured that those loose people that wander up and downe would quickly be gone, and the Lawes better observed for many yeeres after.

5. The fifth thing, That the House of Correction had need be looked unto, and that the House of Correction be placed neere unto the Goale, and not idle persons, but the prisoners of the Goale might be made to eat the labour of their owne hands, as it hath been formerly, which we desire may be effected as soone may be.

6. The sixth thing you are to looke unto, is the binding forth of Apprentices, those whom the Parents are not able to maintain them, sometimes the Master refuseth them, and those that bind them are negligent, but all these must be over-ruled, and made to smart for their opposition.

7. We

7. We have but one thing more to give you in charge, and it is a thing of great weight and importance. It concerneth the Honour of His Majesty, and His Kingdome, and the safety of both, Christendome is full of Warre, and there is nothing but rumors of warre, if the warres abroad do make us stand upon our guard, how much care ought we to have to prevent a civill War at home, which is now present, occasioned through the Prelaticall and Popish Clergy amongst us; therefore in these doubtfull times, it is necessary that the land forces of the Kingdome should be set in order and readinesse, and a Fleet at Sea to prevent forraigne invasions. The dominion of the Sea, as it is an ancient and undoubted right of the Crown of England, so it is the security of the Land, for it is impregnable, so long as the Sea is well guarded, Therefore out of all question, it is a thing of absolute necessity, that the guard of the Sea be exactly looked unto, And those Subjects, whose mindes are most fixed upon the Honour of the King and Countrey, will with no patience indure to thinke of it. That this Dominion of the Sea which is so great an honour, should be either lost or diminished; besides the safeties sake, the Dominion of the Sea is to be kept, and the Sea guarded. Therefore We have found it expedient to set to Sea, that Fleete that is now upon the sea, and that it is but reasonable, that we should all put our helping hands to secure both Sea & Land, by a powerfull resistance, that forraigne Nations may see that England is both able and ready to keepe it selfe, and all its mights.

This is the substance of all that We desire might be looked into; There are many things else that concern the publique, but your judgements are well knowne in them, so we will trouble you no further, but leave them to your grave considerations.

FINIS

To the Right 28
HONOURABLE,
The LORDS and COMMONS
assembled in PARLIAMENT.

The humble Petition of divers of the best affected
Ministers of the Citie of LONDON. *city of*

Wherein is expressed their love and care for the Parliaments
preservation, and the good of the Kingdome.

With ten strong Motives to perswade all good Christians
to be assistant in so pious and just a cause, for the sub-
duing of the Malignants, and maintaining the
Gospel of Jesus Christ.

*Also the humble Petition of many grave Citizens of London;
Being both delivered on the 21. day of this instant
January, being Saturday.*

* *Henry Blifing Cler. Parl. D. C.*



Jan: 28.

1642

London printed for Iohn Trench.

2643.

To the Right

HONORABLE

THE LORDS OF THE COMMONS

IN PARLIAMENT ASSEMBLED

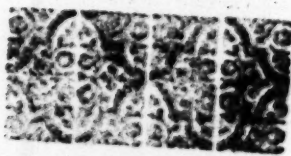
That the petition of the

Widow of the late Sir John

Wentworth, late of the County of

York, deceased, doth shew, that

Henry Billing Esq. P. M. D. C.

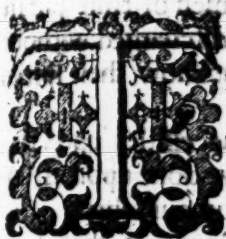


1643

London printed for John French

1643

The Petition of divers Ministers and Citizens of London
to the right Honourable the House of Commons.



That whereas we being sensible of many pressing dangers upon this City and Kingdome which (without a speedy removall) are like to fall heavily & unavoidably upon them, are bold to present our humble suites to your Honourable House in these particulars following.

- 1 That no accommodation be made but such as is according to those honourable and safe conditions, which have been sundry times presented by both Houses, and expressed by Master *Pym* at *Guild Hall* in the City of *London*, together with the punishment of Delinquents, and reparation of those vast charges expended by the City out of the Delinquents estates.
- 2 That this treaty be put to a period within very few dayes, which otherwise will consume our estates, sink our spirits, and expose us to desperate dangers.
- 3 That there may be an Army of 6000 Horse presently raised to pursue the enemies incessantly, untill the worke bee finished.
- 4 That his Excellency may instantly goe forth as was propounded and by us fully expected before this time.
- 5 That our loving neighbours of *Essex* and *Hertsford shire*, that came up hither for our defence, and waited horse & man

at their own charges many dayes, and now are returned home discharged, may be instantly recalled and employed in this service.

6 That life may be given to such ordinances as concerne the seising and securing the malignant persons and estates both in City and Countrey.

7 That the prisons in *London* and Suburbs be secured by removing out the negligent keepers, and men of trust put in their places, and that no malignants be discharged without good information from honest men, that know their spirits and estates.

8 That our Armies may supply their necessities upon Papists and malignant, as well as they have done upon us, otherwise we shall preserve them and destroy our selves.

9 That the Ministers in the City and Countrey that have declared themselves malignant, especially such as have been convicted and adjudged by the Honourable House unworthy of their places, may be seised upon, and so kept from opening their mouths against God, the Parliament and all goodnesse, as they dayly do to the exceeding prejudice of the cause in hand, and other godly Ministers appointed to supply their places, and their livings for present sequestred for their pains, We humbly shew to this Honourable Court that according to the priviledges it may please God to apply a present remedy.

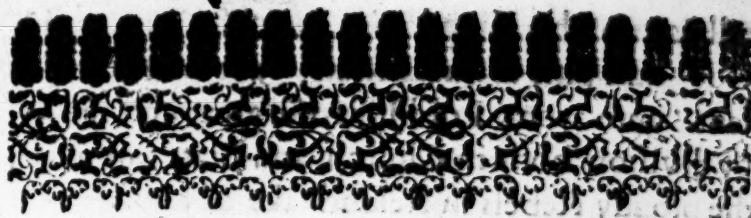
So we shall humbly pray,

To

BRITISH

That his Excellency may in his own time
propounded and by us fully expected before
That our loving neighbours of Essex and Hertfordshire
that come up hither for our defence and waited hither & man

A



To the Right Honourable the Lords and
Commons this present Parliament assembled.

*The humble Petition of divers Citizens and others,
Inhabitants of the Citty of LONDON,*



OVR Petitioners most sadly
weighing the present wretched
condition of this di-
vided Nation, having too
too just cause to feare the
bitter and fatal Consequen-
ces of a Civill warre alrea-
dy broken out amongst us,
even to the effusion of abundance of blood in severall

call pitty towards the Kingdome, out of pitty towards
God, and pitty towards Man, doe humbly pre-
sent unto your Lordships the great and unhap-
py division both in Church and State; of which
the bloody Rebels in Ireland take advantage, the
common safety is infected and endangered, the face
of Religion greatly disfigured, Commerce & Trade
(the onely support of the Citty) exceedingly im-
paired (whereof none can be equally sensible with us.)
Those with whom we trade in Ireland, much dis-
abled and impoverished by the violence and rapine
of Souldiers, some of them totally, others expecting
the like measure; the multitude of poor in & about
the Citty, (who by reason of cessation of Trade,
want employment, and consequently bread, infi-
nitely abound. Sadnesse of heart, misery, and utter
ruine, attend us and the whole Nation in this con-
dition. Besides two great Armies being almost at
an interview in the bowels of the Kingdome, ready
for another fearfull encounter, unless a happy and
mutuall concurrence of his Majesty, your Lord-
ships, and the honorable House of Commons
speedily intervenc.

The

The duty therefore which wee owe to God the Father of peace, and to his Church the Mother of peace, the honour that we beare our most gracious King and his great Councell; and lastly, the charity which is due from us towards our native Christian Countrey (now ready without the great mercy of God to be sacrificed) we importune this most humble petition from us, that your Lordships for the speedy prevention of these fearfull approaching evils, which inevitably wait upon such times of distemper, will be pleased (while the opportunity is yet in your hands) to use such meanes for an accommodation and procurement of a happy peace in this Kingdome, without further effusion of blood, as to your Lordships wisdoms shall seem fit.

To the effecting whereof, your Petitioners shall attend your honourable consultations with our most hearty prayers: And not onely we, and ours, but children unborne shall have cause to blesse you and your memoriall to the end of Time,

FINIS.

A most Excellent and Remarkable 29

S P E E C H,

DELIVERED

By that Mirrour and Miracle of Princes,

Elizabeth
QUEEN ELIZABETH,

Of famous memory, in the Honourable the High
Court of PARLIAMENT, in the seventeenth yeere
of her REIGNE;

Wherein shee fully expresseth the duty of Princes
to their Subjects, and that of Subjects
to their Princes :

Setting forth also, the good Opinion She had of the Justice
and Moderation of Our *English* PARLIAMENTS
towards both Prince and People,

As it is faithfully collected out of the Records of the
said PARLIAMENT;

A Discourse very suitable for these times.



London, Printed for Humphrey Richardson,
January 28. An. Dom. 1643. 1642

A most Excellent and Remarkable

SP E E C H

DELIVERED

By the Honourable and Learned

QUEEN BENJAMIN

Of famous memory, in the Honourable the High

Court of PARLIAMENT, in the seventh year

of her Majesty;

Wherein she fully expressed the duty of Prince

to their Subjects, and that of Subjects

to their Prince;

Setting forth also, the good Opinion she had of the Justice

and Moderation of Our PARLIAMENTS

towards both Prince and People,

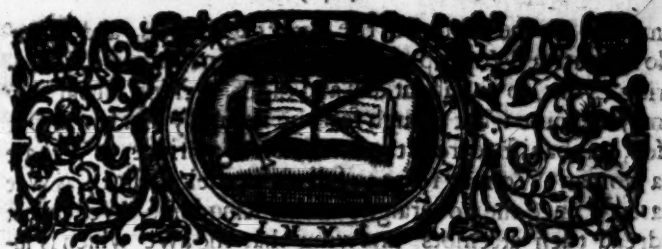
As it is faithfully collected out of the Records of the

SAID PARLIAMENT;

A Discourse very suitable for these times.



London, Printed for Humphrey Richardson,
January 28. An. Dom. 1643.



A most Excellent and Remarkable

S P E E C H,

Delivered by that Mirrour and Miracle of

Princes, Queen Elizabeth, of famous memory, in

the Honourable, the High Court of Parliament.

In the seventeenth yeere of her Reigne.

By My Lord, His present Session of Parliament gathered together by Our command,

for the good of Our selfe, and the

prosperity of Our Subjects. Wee

wish may be as fortunate to them as

conducting to Our intents, which

shall still guide themselves to the ad-

vancement of Our peoples well-fare.

We are not ignorant of the imbecil-

lity and unbleness of Our sex, to govern such a powerfull

and mighty Kingdom as this is, strong in faction, through rea-

son of diversity of Religion now reigning in it, forsaigne

Princes, especially the Pope and the King of Spain, Our in-

terperate enemies, in regard of the profession of the Gospell,

who, both by practices abroad, and incitations of Our Sub-

jects at home, have sought all meanes to deprive Us of the

royalty of this Our Hereditary Kingdome, such and so bloody

mindes

lowe speiall Worshipp of God, that they never cease, wor-
 ring by day, to goe about day and night, feeling whom they
 may deuoure: but though feare be naturally incident to Or-
 ders, it is banished from the condition of a Prince, as was
 a woman. We may feare to fall under their malice, as We
 are a Prince, the Soueraigne of this Kingdome. We cannot
 dread their attempts, knowing that the awe which is in-
 tailed upon Majesty, hath power to strike dead all such en-
 terprizes of the most desperate traytors that are; and for Our
 owne part, We shall no wayes be carelesse of Our owne secu-
 rity: but as you, my Lords, and Our honourable the House of
 Commons, haue beene well and judiciously advised in en-
 acting good and wholesome lawes against these inhumane
 and barbarous traytors, the *Redoubts* of this Kingdome, so
 shall We without regard or feare of any, see they be put in ex-
 ecution. We haue made it alwayes Our principall study, my
 Lords, to be well experienced in the duty of Princes to-
 wards their people, and by the instructions both of the Divine
 and Humane lawes, We find that Princes haue as neere a re-
 lation, and as strict an obligation to their Subjects, as Subjects
 haue to them; *secundum maiorem principis*, after the manner
 which a Prince can be engaged or obliged, that is, by the bond
 sealed to the people at the Coronation; every Prince cove-
 nants with the people, to defend them from all injuries,
 domestike and forraigne, to institute and ordaine good and
 wholesome lawes for their security, from oppressions one
 from another, and from the Prince himselfe, who by the un-
 limited power and prerogative of his royalty, may onely, and
 yet more grievously afflict the people then the people can
 any way injure one another; the people being equall one
 with another, and obliged to the same lawes, the Prince be-
 ing above them. And finally wrongs from equals are easier
 righted then from superiours, the emminence of power of
 times blinding the Eagles eyes of equity.

A Prince should therefore be toward the people, as that
 great

great Prophet *Samuel* was toward the *Israelites*, whom when hee had judged for many yeares, hee boldly challeng'd the whole Congregation to attest against him whose Oxe, or whose Ass he had taken, or from whom he had received any bribe to pervert Justice.

This, my Lords, have We in Our consideration and resolution, set downe as Our president in the government of this Our English Israel, whom Gods mercies have notified his pecoliar people, and this we shall ever accomplish, the due administration of Justice. Princes as they are Gods on earth in title, should be so in their actions: and We call you all to witnesse, my Lords, this day, that in this severenteenth yeare of Our raigne over you, We have never performed any act preduciall to the liberty, or opposite to the known lawes of the land, which have been confirmed to them by so many Kings, Our Royall Progenitors; and surely what Monarch of England that shall at any time goe about to alienate the property of the Subjects, or impose on their immunities any innovation, or diminishment, can never boast himselfe to be absolute Sovereigne of this Kingdome, nor to enjoy His Crowne and dignity, with the well wishes, and affections of his Subjects; for so large is the charter of the English Subjects liberty, which the piety of Our Royall Predecessors have granted them, and the merit of their own ancestors purchased, that they are a free people, if compared with other Nations, who groan under the yoke and heavy burdens laid on their servile necks by their Sovereignes, custome in suffering, making them undergo their sufferings with patience.

But the nature We know of all Englishmen to be such, that faire words and gentle usage may sooner overcome and inslave their huge stomacks and great spirits then any force or soule meanes whatsoever. There lives not in the whole world a more obedient people to their Sovereigne then Ours are, so long as they continue; the Prince studies to defend and preserve their liberties; but if once they fall off from that opinion, either by the over severity, or too much neg-

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This, my Lords, have We in Our consideration and resolution, set downe as Our president in the government of this Our English Israel, whom Gods mercies have notified his peculiar people, and this we shall ever accomplish, the due administration of Justice. Princes as they are Gods on earth in title, should be so in their actions: and We call you all to witnesse, my Lords, this day, that in this seventeenth yeare of Our raigne over you, We have never performed any act preduciall to the liberty, or opposite to the known lawes of the land, which have been confirmed to them by so many Kings, Our Royall Progenitors; and surely what Monarch of *England* that shall at any time goe about to alienate the property of the Subject, or impose on their immunities any innovation, or diminishment, can never boast himselfe to be absolute Sovereigne of this Kingdome; nor to enjoy His Crowne and dignity, with the well wishes, and affections of his Subject; for so large is the charter of the English Subjects liberty, which the piety of Our Royall Predecessors have granted them, and the merit of their own ancestors purchased, that they are a free people, if compared with other Nations, who groan under the yoke and heavy burdens laid on their servile necks by their Sovereignes, custome in suffering, making them undergo their sufferings with patience.

But the nature We know of all Englishmen to be such, that faire words and gentle usage may sooner overcome and inslave their huge stomacks and great spirits then any force or soule meanes whatsoever. There lives not in the whole world a more obedient people to their Sovereigne then Ours are, so long as they continue; the Prince studies to defend and preserve their liberties; but if once they fall off from that opinion, either by the over severity, or too much neg-

lect of their Sovereigne in the managing the affaires of the Common-wealth : They are of all other Subjects most violent and implacable ; which We conceive proceeds out of the extraordinary affection they beare their King, grieving inwardly, and taking from hence more to heart any indignity offered them then any Subject whatsoever.

But you my Lords, and you Our house of Commons, of this Our high Court of Parliament, to you the principall care of Our people by Us hath ever beene committed ; We are so well assured, both by your own integrities, and the precedents which you have given in former ages, both to Our Royall Father, and others of Our renowned Ancestors, of your loyalties, that Wee should esteeme it an uncivill defect in Our judgement to doubt thereof : Wee knowe was the Act and wisdom of Parliament that united those two long jarring Royall Families of Yorke and Lancaster, both in Our selve incorporated, by the marrying of Our Grandmother and Grandfather of famous memory. It was the power of Parliament that assisted Our said Grandfather against all those conspiracies of *Warbeck*, *Lambert*, and others, and rendred him victorious over all of them. It was the wisdom of His supreme Councell, the Parliament, guiding and counselling His actions as well as His owne naturall prudence, that made Him bee accounted the very *Salomon* of his time throughout all Nations ; and surely it cannot be denied, but it was the same genius of Parliament that in Our Royall Fathers time produced such admirable effects, as were the denying the Antichristian Supremacy of the Pope, and the dissolutions of those Seminaries of *North* and *Worcester*, the wealthy Abbies and Monasteries, which had gotten into their possession the very sap of this Land, flowing with milke and honey, and did also assist Him with aids of money in all his wars abroad, rendring His name terrible to other Nations. It hath beene the justice of Parliament that hath settled the indubitable right of this Kingdom in his children, Our Brother, Sister, and last of all, Our selfe

who

who must acknowledge that the Parliaments congregated by Us, have been happy and fortunate, both to Our Selfe and people; they have augmented and lessened Our Royall Revenue, discovered and punished all dangerous conspiracies against Us, making and providing sharpe and fitting lawes for the determent of all desperate wretches from practising ought of violence against Our Person. The Parliament hath by Our consent, reduced coyne throughout Our Kingdome of *England*, and Principality of *Wales*, to its just and staple value. Finally, the Parliament is the mediator betwixt the Sovereigns of this Kingdome and the people thereof, the best inheritance and supportment of the royalty of the one, and the liberty of the other.

To you therefore Our Lords and Commons, assembled in this Our present Parliament, to treat and manage the difficult affaires of this Kingdome, We doe most willingly commit and commend the care of them, Wee believe so many noble and wise men, as here are gathered together, cannot be recreant from the vertue of their Predecessors, who have obtained and ordained so many wholesome and profitable lawes for the weale of the Subject, but be as industrious and zealous in the businesse of the Commonwealth, as they have beene carefull husbands of their properties and patrimonies; they expect from you the confirmation and augmentation of their liberties; and for Our owne part, We are so confident of your well meanings to Us, that We will freely intrust you with all the differences, or controversies between Our Selfe and people, if any such there be, that you may rectifie and reform them: Our people are as Our Selfe, and whatsoever ill or injury happens to them, either by the too much rigor of the lawes, or iniquity of the Judges, We shall judge as cast upon Us; looke severely to this businesse, and to all other that shall either concerne the people, or the true service of God, and you shall alwayes finde Us ready and willing to correspond with your votes in any thing.

We.

We have onely one thing to admonish you of, which
 cernes Gods true Religion, and Our selfe and people next
 to wit, the power and still increasing number of *Papists*
in this Kingdome; the *Pope* and Our *English* *Faithfuls*
 sending over from beyond Seas daily new Emislaries of
 truth and sedition amongst Us; these must either be pre-
 vented, or as illegitimate and dangerous sonnes of the Common
 wealth, cut off, use in it your owne discretions; We are con-
 fident Our Parliament hath as great a stocke of wisdom as
 the grand Councell of any Kingdome whatsoever, that the
 wisest of the Kings Our Progenitors have relyed upon their
 prudence, well then may We, a poore weak woman, put
 all Our confidence in your discretions, which wee shall doe
 as well as at this present time, beseech the God of Heav
 to increase and blesse; that the Land may be happy in the re-
 sidence of your Councils, and We rejoyce and be exalted as
 beloved of Our neighbours, to the peace of Our Kingdome
 and Our owne increase of happinesse.

FINIS.

Some Wiser then Some,

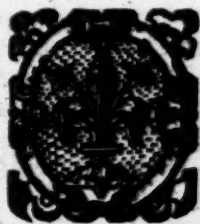
OR, A

DISPLAY

of the Times past
and present ;

With some probable conjectures of
the Times to come.

Tempus edax Rerum.



LONDON, Printed for *Anthony Gibson,*
Jan. 28. 1643. *1642*

Some Words from

DISPLAY

of the Time
and Place

Which have been collected
the first of the



London: Printed by J. Smith, in the Strand, 1788.

Some Wiser then Some.

O R,
A Display of the *Times*, past
and present.



Some Wiser than Some, is a Proverb, containing a great deal of sense in a very few words; and should there not be in every State Politick and Kingdom, some of more eminence in wisdom then others to sit at the helme of the Common-wealth, no Common-wealth could stand; cursolary and ordinary wits being only apt for triviall and light employments, when those, who are elected for the managing of State affaires, must be men of solid and signall judgements to discern between good and bad, advantages and disadvantages, which might invade the peace and happinesse of the people that are committed to their charge; and so certainly some ought to be wiser then some, as in the ancient wars of the *Romano Republike* against that of *Carthage*; that great *Fabius* did more undoe *Hanibal* by his dilatory wisdom, then all the other Consuls could doe who did but kill: hastie fires consume themselves by their too much ardor, when he by his coole and considerate temper restored the Common-wealth, as *Ennius* testifieth:

Unus homo nobis cunctando restituit rem.

But to cut off circumstance, never had any Kingdome at
any

any time more need of *some wiser then some*, then this Kingdome hath at this present time; in which it seemes with all the calamities and miseries, that can (for the sins of a people) be by heaven inflicted upon it. So that if *some* (namely the honourable the high Court of Parliament) were not *wiser then some* (to wit, those Malignants that have involved His Majesty in these intestine warres, by their pernicious counsels) undoubtedly this wretched Land could entertaine no hope of ever recovering its ancient beauty and dignity its respect with forrain Nations, or its owne domesticke felicity.

If we reflect on the fore-going times and passages in this Kingdome, which have been the originalls of the present distempers, you shall find that all those defects arose both in the Church and municipall government, because *some were not wiser then some*: for since the dayes of that Virgin Queen of famous memory, *Elisabeth*, our nationall happinesse, it hath been as it were in the decrease, and full of diminution, little *England* before being of more esteem abroad, and force at home, then *great Britain* hath been since; the reason is, because *some were wiser then some*. But the wisdom of the children of men is foolishnesse before God, and all those machinations and devices, which both clandestinely in the dayes of King *James* of blessed memory, and in the reigne of this our present Sovereigne, have been publikely attempted upon the peoples liberty, were onely occasioned because *some were not wiser then some*. For had the Parliaments in the fore-going yeares assumed to themselves their owne just privilege, and put on the same reality of wisdom that this present honourable Assembly hath done, in King *James* his time, those disgraces to the English Nation, of having all the honours, and almost offices of the Kingdome bestowed upon the Scottish Nation; who though men of worth, yet it appears a certain kind of oppressive and ungratefull injustice, that they should in a manner ingrosse all the wealth of the Kingdome into their hands, and transport into their own native

native indigent Country, which never had happened if *some* had been *wiser then some*. But to wave those times which now are so long past, the grievances hapning in them are almost forgotten; let us look to the reigne of this our present Sovereigne, (whose good and easie nature hath been too much abused by the craft and subtlety of his Ministers,) and we shall see cleare and lucide expressions of the importance and dignity of this Proverb, *Some wiser then some*.

For had the Parliaments in the beginning of this Kings reigne followed the valiant directions and wise advices and examples of some of those Worthies, who were then as well as now Champions of the Common-wealth, Members of the Lower House of Parliament, that Serpent had been crushed in the Egge, which afterwards did almost grow up to be a Dragon, blasting with the venome of its contagious breath the whole face of the Kingdome, immediately after over-growne with a Leprosie of Monopolies, which eat it to the very bones: as those projects on every trade and commoditie in the whole Realme, as on Malt, Brewing, Salt, Starch, Tobacco, Wine, Butter, and the like: Rags and Pins, the most contemptible of all things, comming within the reach of their devouring fingers, and had *some been wiser then some*, this had never been extant, nor the people oppressed by the intolerable burden of it. For had those of His Majesties Councell, and the Court-favourites (who as instrumentall causes procured those Patents for the Projectors) been so wise, at least so cunning as the Projectors themselves, they would not have (for the advancement of some few private persons) sought the destruction of the public good, which to every honest man should be more precious then his own benefit.

Never had that farall and pernicious shipmoney beene imposed on the subject, if those *some* who should have been so, had been *wiser then some*, never had arbitrary government appeared in this Kingdome, nor the people betrayed to the tyranny of it: Finally, if *some* had been *wiser*

them some, those causes of discontent to the Kingdome in
 generall had never beene given, and so these effects of war
 and blood-shed had never followed; the people had never
 had cause to suspect that his Majestie misled by wicked and
 Malignant Counsellors, had any plot for the dissolving the
 Essence of Parliaments; nor had those sonnes of dissention,
 who perswaded his Highnesse to bring and employ the Army
 then on foot, in a coercive way against the Parliament; nor
 had his sacred Majesty, affrighted, as it were with shadowes
 of dangers, misled by false-fires, departed out of the safe rode
 of his unity and amity with His Parliament, to wander
 through the unpeopled Desarts of Malignant Counsells so
 destructive to His Royall Honour, and the tranquillity of the
 Kingdome: these wars, rapines, plunderings, blood-sheds, had
 never polluted and defiled our English earth, had *some* beene
Wiser then some. Arminianisme, new and unheard of *Ca-*
nons had never been endeavoured to have been brought into
 the Orthodox Doctrine of the Church of England, if *some* had
 been *wiser then some*, who had both the charter of learning
 and understanding for their wisdom; but as *Pestus* said tru-
 ly to S. *Paul*, we may say truly unto them, that too much
 learning had made them mad, inverted the purity of their
 wisdom into the impiety of ambition, whence it proceed-
 ed, that worthy and learned men, who were averse to their
 Innovations, were stigmatized, and suffered infamous & open
 punishment for the testimony of a good Conscience; But these
 stormes of the past time blowne over, *some wiser then some*
 came to have the guidance of the Common wealth, this pre-
 sent Parliament was called to settle the distempers of the
 State, and cure the wounds which the swords of the ungod-
 ly had made, and they gave ample proofes, that *some* were
wiser then some, to begin to lance the impostumated sores of
 the Kingdome to the quicke, rectifying the oppressions of
 the Subject, redeeming them from the feare of Arbitrary and
 Tyrannicall power, by bringing to condigne punishment
 some of the principall Authours of that attempt, *to the*
 peoples

peoples freedome, they quickly tooke away Monopolies, and
 abrogated the payment of that prejudiciall and illegall Ship-
 money, absolutely proving in their actions the truth of this
 Axiom, *Some wiser then some*. And since the rage of civill wars
 have overspread this Kingome like a deluge, their care and
 widdome hath endeavored to reduce it to its limits, to save
 and maintaine the Property of the Subject, in striving to se-
 cure their owne priviledges. And though heaven hath been
 pleased to power out its wrath on this Realme; yet as long
 as *some are wiser then some*, as long as the vigilance and care
 of the Parliament is seconded by the good affections of the
 people, it is likely these distractions may meet a fortunate
 period; for though his Majesty for the present be overcome
 by the subtle instigations of some desperate Malignants, who
 care not to undoe the whole Kingdome for the satisfaction of
 their owne humours; though at this present both the King
 and Parliament have two powerfull adverse Armies in the
 field one against the other; yet, *some being wiser then some*,
 no doubt but these differences without any further blood-
 shed, may be reconciled, and the Kingdome reunited in the
 former amity and happinesse, his Majesty corresponding
 with his Parliament, and hearkening to their just and honou-
 rable Counsells. And truly, as farre as it is possible for us to
 conjecture at the times to come, by those that are past, and
 now present before us, wee may probably believe, that
 the succeeding times will be farre worse then either the
 precedent or present, if *some be not wiser then some*, and
 atone all these lamentable civill distempers: For, first, if
 wee looke upon the passed calamities, dispersed through the
 Kingdome, since the beginning of these wars, we shall cleare-
 ly perceive, that not the miseries of *Germany*, or any other
 Christian Countrey oppressed with the inhumanity of wars
 for the time have indured more afflictions then we have done,
 fathers being ingaged against their sonnes, and they against
 their deare parents, an act of as much horror as can be inci-
 dent to humanity. And if so fatall and destructive have been
 these wars in their beginning, what will the be in their pro-
 gresse,

gresse, should they, (as heaven avert) be so unhappy to continue, certainly, like faire winds, they would gather strength and courage by meeting opposition, grow mote terrible and implacable by their daily aggravation, and so an overthrow to the Kingdome; these enmities by their augmentation augmenting the differences both betweene Noble, and other families of all sorts and degrees, till they grow into mere *Scotch* fewds never to be appeased, but by the general destruction of the adverse linages; besides, if this short continuation of these wars have already so much exhasted the publike treasure, destroyed the ability of the best Provinces of the Realme, what will it doe, if it should endure some yeeres longer? past question, bring a detolation upon the flourishing Estate and plenty thereof. It is therefore materiall that *some* should be *wiser then some*; but those Malignants about his sacred Majesty should desist from their mischievous and ungracious practices, whereby they have so long, and with such violence separated His Highnesse from his Parliament. It is fitting that His Majesty in his owne wisdom should give testimony of this Proverb, *Some wiser then some*, and be ruled by the just and honourable Counsels of the High Court of Parliament, that so a faire and prosperous peace might once more enrich this distressed Kingdome. It is requisite that *some* be *wiser then some*, and not endeavour, as doe some turbulent haughty spirits, to foment and exaggerate the distractions now so frequent in the Kingdome, but labour for a blessed reconciliation between his Majesty and Parliament, that so fathers may againe acknowledge their children, and they be obedient to their parents, according to the Divine Lawes, that all may be once more in tranquillity, and then all the Kingdome will have cause to rejoyce that *some* were *wiser then some*.

FINIS.

LETTER

WITHOUT

Any Superfcription,

Intercepted in the way to

LONDON.

Published, that the poore people of

England may see the intentions of those

whom they have followed



Jan. 28. 1642

Printed in the Yeare, 1643.

A Letter without any superscription, intercepted in the way to L O N D O N,

S I R,

V V E could not till now send you an Answer of your Letter with any account of our service; for besides the danger of conveyance to you, (it being easier to passe through the *Cavaliers*, whom a merry Tale or two of the *Roundheads*, presently reconciles to us, then through our Army; your Souldiers being so unruly, that they call our good Lord Major nothing but *faithfull Isaack*; and as familiarly rob those who have his *Passe*, as you would have them doe the Papists.) The truth is, our meetings are not so easie or so safe as they have beene, by reason many places of the three Counties, even where they seemed to come readily into the Association, grow every day malignant, inso much, that our meeting, which you know should have bin the Thursday before the Fast, that so, upon perusal of your Instructions, we might have agreed in what manner to have worked upon our Auditories that day; we came not together till Munday, and then wanted the information of our friends of *Glocester*, and the assistance of our brother by *Warwick*, neither of which came to us so that our Counsels and Resolutions want much of that vigour and perfection you might have expected, which we hope shall be supplied when the Lord shall bring us next together. In the meane time we give you such advertisements, and offer such Propositions to your consideration, as in so short a time (for we parted the next morning) could be digested.

We are much afflicted at the Distractions above; you must take the more care to suppress the Munity, and to compose all private differences, lest if the people, upon whose weakenesse we have wrought to advance the wonderfull things we have designed, should now be as mad against us, as they were for us; and having beene taught by us to throw stones at the Bishops and

and their Adherents, should now learne of themselves to teare us in pieces; and if feares and jealousies, with which we have corrupted mens loyalty to the King, shall now divide us amongst our selves, and make us feare and hate one another: though such accidents may fall out by the subtilty of our enemies, yet the wicked will make the people thinke it a judgement of God Almighty, the beleeving of which will doo much more mischief, then the thing it selfe.

Our neighbour who went so long with us, and you know is of so great power with the Countrey, by his notable opposing of Ship-money, and all the high courses of that time, doth us now mighty hurt, by telling the people what the Law is, and that all you doe is against Law. He said openly before much company the other day, *That when your declaring fit was upon you, you cared neither for God nor man.* We desire you to consider, whether it be not fit speedily to send for him, and to keep him in safe custody, with the other bad instruments you have taken from many places; or because there may be many more such mischievous persons in other Counties, and since you have declared away the twentieth part of their estates from them, most men begin villanously to enquire how the Law stands; whether it be not now time to declare, That being intrusted by the whole Kingdome, rather to improve their Condition, and provide new Liberties and Priviledges for them, then dully to take care that they be onely as happy as their fore-fathers; you intend to avoyd all the old Lawes, and to make better in their places, and that hereafter you will be no more swayed by what is lawfull, but what is fit. Besides, that you have pretty well prepared people to looke for it, by those excellent Arguments you prescribed for the taking away of the Kings negative voyce; you will by this finde away by degrees to fall in your expressions of duty to His Majestie, which seeme rather to make against you then for you, when they appeare not to come from your heart; and when you have once intimated and communicated your purpose of making a reall alteration in the government, no body can imagine the King is to continue as good a man as he is now, and so any disrespect towards him will be the more popular and allowed.

This Consideration we rather present to you as a hint for your grave wisdomes to debate and enlarge, then as any formed opinion of our owne, which we presume not to deliver; and with the same submission offer these following *Quæres* to your better Resolution.

1. Whether in regard very many persons are scandalized at the continuance of this Parliament, whereby they are out of hope to be admitted to the service of their Country; and many of our owne dearest friends would be glad to have a more immediate hand in the wonderfull things which are done, and to have the liberty for the bettering their understanding, to make some experiments upon the Commonwealth too, it be not fit to declare, that though you never intend that this Parliament shall be dissolved, yet by an Ordinance of both Houses you will adjourne every yeare for the space of forty days; during which time, every County and Burrough shall make a new election, by a Warrant under the *Speakers* hand, whereby good men may take their turnes in the service, and you be quit of those who will not for feare or love be of your mindes; or if there cannot safely be so long a Vacation, lest the Law might then come in credit againe and oppresse us; or if there be any doubt, that if the Country were once rid of many of the principall Members, it would never choose them againe; Whether for the present it were not fit by Ordinance to enable some good confiding townes, as *Hull*, *Gleicester*, and any other place in which you have Garrisons, to send foure or sixe Burgesies: Since you have settled the standing Committee, and by that means brought all businesse into a few hands, you need not care how many you admit to the House, which is the onely objection against the later.

2. Seeing the people are perswaded to follow us by no Argument more then by making them beleeve, that what we doe is in opposition to Popery; whether it be not fit to declare all such who come not in and submit by such a day to be Papists.

3. Whether it be not time to publish some Ordinance against the Booke of *Common-Prayer*, that the spirit may have freedom and estimation; and whether it be not fit to ordaine, that

that any man of gifts may preach and teach in any places; for though the same be permitted, it will not be of that efficacy till it receive some countenance from publique Authority.

4. Whether it be not yet time to declare your intentions of levelling degrees, that the common people may take the more heart to second you; and if so, whether it be fit to passe some Vote on the behalfe of those few Noblemen and Persons of quality, whom you have found true to you, or to secure their persons, and transerre the trusts you have committed to them to men of our owne condition; for as you could never have gotten the Kings Navie, if there had not bene first care taken to have removed so many Gentlemen from command, and to preferre Skippers and watermen to their places; so you will never settle a through Reformation on Land, till you have removed all Noblemen and Gentlemen from pretending to priority in respect of their quality.

5. Whether it be not fit to publish some Declaration or Vote of both Houses against morall honesty, as well to discredit those people, who upon their reputation of living well, oppose the common cause with more credit and advantage with the people; as for the countenance of such, who notwithstanding their vitious and deboshed lives, are great promoters or assistants of the good worke in hand; which in many places is thought the worse of, for the known villany and dishonesty of the Factors.

6. Since the Reformation of the Church Government, is not like to be finished in a long time, especially if the Ceremony of the Kings consent to what you enact shall be thought worth the staying for; so that Superstition is like to grow and continue amongst us, whether it may not be fit by an Ordinance of Parliament to make all such children incapable to inherit, who from this time shall be Christned with the signe of the Crosse; which may strike such a terrour into their Parents, who by seeing the strange things you have done within this last year, will beleve you may be as good as your words hereafter too; that they will rather not Christen them at all, then incurre the censure of the two Houses.

7. Since you have now published your dislike, and hatred

of all Newters, and such who would willingly looke on, and grow wise at your charge, without being as deepe in as your selves; and that you resolve to proceed against all such as enemies to the publique Peace, according to your discretion; whether it be not time to define your termes of Art, and to declare, That by *Evill Councelloirs*, you intend all those who presume to speake or thinke ill of any Member of either House; or of any person imployed by them: By *Malignant*, all such who beleve, that more obedience is to be given to the Acts of former Parliaments, then to the Orders and Votes of this, and so shew their wit instead of their duty, to the infecting and troubling many well disposed mindes in the publique service. And by *Cavalier*, all those who impiously desire to preterve the degrees and distinction of men, and thinke that any learning or education can enable them to judge of Reason, Sense, and Iustice, as well as the representative body of the Kingdome. Lastly, that by *Popishly affected*, you intend all those of the Clergie and Layty who doe not abhorre the present Government of the Church, and thinke that any set forme of Prayer can equally be to the edification of the People, as the dictates of the Spirit; that so the weake people of the Country, who cannot so well conceive your meaning, as they that are wiser may know whom they are to be against, and so without gathering into great bodie, may do your worke in Villages by destroying your Enemies as they meete with them, as well as if they came in thousands to his Excellencie.

8. Because the imprisoning of men is an impropular thing, not as 'tis unlawfull, but as it takes away Liberty, which people of all sorts desire; and because the Country and the Cavaliers are like to fill all your City Prisons, notwithstanding the large addition of receipt you have made for such purposes: whether for the substantiall Citizens and Inhabitants of London, you were not better put people of honesty and trust into their houses to overlooke them, by Order of both Houses, as in the case of a Malignant Shop-keeper, by Ordinance of Parliament to make a Brother of the same Trade his fore-man, allowing him such wages as you thinke fit, whereby you shall know all the secrets

secrets of the house, and such honest men for whom you are bound to provide many opportunities to doe themselves good too.

9 Whether consideration should not be taken, that all great marriages of great Heires, and rich Widdowes, be disposed by Ordinance of both Houses, for the encouragement of well-affected Persons, and that those wordly and temporall blessings may alwaies be sure to follow the Household of Faith.

10 Since most of our friends are put out of the Commissions of Peace in all Countie, and others put in, who endeavour to discountenance your proceedings, and the Country people will yet pay some regard and respect to those places; whether it be not fit to make a standing Committee in every County, who under pretence of the service of the House, and upholding the Priviledges of Parliament, may take notice of all matters, and send for all Persons according to their discretion, and so the Kings Authority, and the Kings friends shall quickly be suppressed, and dis-regarded.

11 Whether it be not fit to publish some Declaration of both Houses of the nature of Treason, that wel disposed people be not disturbed with the vulgar interpretation of the Law in that point, in which care must be taken not to leave the Prince in a better condition then his father, but as you have providently distinguished in the Kings case between his Person, and his Office, thereby enabling men without danger of the Law to conspire the death of the King in the behalfe of his office; So that some other way may be found to interpret the like attempts upon the Prince who hath no office, in such a manner, that the Subject may not be more restrained from exercising his Conscience upon him, then upon the King, which else will be a great disheartning to the present inclinations.

Lastly, since many men are troubled at the Oathes of Allegiance and Supremacie, which they tooke long since, when they had no hope that the truth would have beene manifested thus cleerely to them, and of which Our Enemies seem to have such Advantage upon their conscience; whether it be not fit first by the Resolution of some godly Ministers to absolve them
of

of those very Oathes, as beene unprofitably done in the bus-
nesse of Braineſford by theſe two Lamps of our Religion, the
Reverend *Downing*, and *Marshall*, and for the future by an
Ordinance of both Houſes to enioyne all men to take the ſame
oathes againe (*mutatis mutandis*) to his Excellency for the
time being; for whileſt you make any mention of the Kings
perſon in any oath or proteſtation, the fooliſh people will be
apt to beleeve you intend ſome regard to him, and ſo are ea-
ſily diſcouraged in the duty of their ſeverall callings.

Theſe conſiderations were the effect of our haſty conſulta-
tions, which we deſire you with our humble reſpects to pre-
ſent to the *Worthies*, whether they (or ſome of them) are fit
yet to be put in execution, we muſt leave to you, who are
upon the place, and can onely judge what is reaſonable to be
done; onely we muſt ſay this, that it is neceſſary to lay out
ſome new Baite for the people; and we conceive it will be bet-
ter to perſwade them that Peace is not good for them (which
may be improved by many pretty arguments) then to endea-
vour to make them beleeve that you endeavour to proteſt it.
and that the King refuſes to grant it. Above all, be ſure you
never give over calling for Delinquents, nor admit any way of
Tryall to them, but your owne Votes; for if you ſhall once al-
low them any Rule to be tryed by, every body will take upon
them to cenſure your judgements, and thinke themſelves as
wiſe as you, which is the greateſt breach of Priviledge that can
be imagined.

FINIS.

32

A
S E R M O N
P R E A C H E D
T O T H E

H O N O R A B L E H O U S E
O F C O M M O N S ; A T T H E I R
L A T E S O L E M N E F A S T,

for four months

December, 28.

I have, &c.

Wherein is described } 1. The Church her Patience:
 } 2. Her Hope.

In the Exercise of both which *Graces*, she is enabled
to waite upon G O D in the way of his Judgements:

In which divers Cases are propounded and resolved.

That the Soul sick of L O V E, doth with more dif-
ficulty endure the absence of C H R I S T, then the
present Evils of this W O R L D.

By T H O M A S V A L E N T I N E, Rector of Chalfont
in B U C K I N G H A M S H I R E.

Published by Order of that House.

*It is good that a man should both hope, and quietly waite for the salvation
of the Lord. LAM. 3. 26.*

Jan. 28. 1642. L O N D O N,

Printed for S A M U E L M A N, dwelling at the Swan in S. P A U L S
Church-yard. 1 6 4 3.

Die Mercurij 28. December, 1642:

It is this day Ordered by the House of Commons, that M^r. Valentine shall have thanks returned him from this House, for the great pains he tooke in the Sermon he preached this day, at St. Margarets in the Citie of VVestminster, at the intreatie of this House. And that he be desired to Print his Sermon. And it is Ordered, that no man shall presume to Print it, but he whom the said M. Valentine shall authorise under his hand writing. And it is further Ordered, that Sir VVilliam Massam, a Member of this House, shall returne the thanks to M^r. Valentine.

H. EKingc. Cler. Parl. D: Com.

I appoint Samuel Man
to Print my Sermon.

Tho: Valentine.



A
S E R M O N
 PREACHED AT THE
 L A T E F A S T
 Before the Honorable House
 of C O M M O N S.

ZEPH. 3. 8.

Wait upon me, saith the Lord, untill the day that I rise up to the prey, for my determination is to gather the Nations that I may assemble the kingdoms, to powre upon them mine indignation, even all my fierce anger, for all the earth shall be filled with the fire of my jealousy.



T appears by the next verse, that a full Reformation was promised. For God tels them, he will give them a pure language, or a pure lip. They should have, and speak of nothing but pure and holy ordinances, the names of Idols, and idolatrous worship, should be banished and quite forgotten: It is also as clear by the latter part of this text, that a great desolation was coming upon the enemies of the Church: till both these be done, we must wait. A dutie of much difficulty, for when we have strong desires, usually they are unrulie:
B
and

and if we have enemies, naturally we are desirous of their speedie downfall. We take up *Jeremies* expression, but few have his spirit, *Jer. 11. 20. Let me see thy vengeance upon my enemies:* and are too like him in *Plutarch*, who said to his adversarie, *I doubt not but thou shalt pay for it, but I am afraid I shall not see it.* Lest we should be transported with these desires, and grow impatient, God gives a charge to wait his leaseure. There is a day set, a time prefixed, beyond which Gods patience to evil men shall not extend it self. I will in due time (saith God) arise like a Lion to the prey, I will spoil them, that spoil you, I will teare them in peeces, and they shall never recover their strength any more.

When this prophesie took effect, and what age it pointed at, is not determined by Interpreters, some think it was fulfilled in *Josiah* his time, because this Prophet lived in the time of his reigne; so *Ribera*, and *Drusius* conjecture, and it might be so, because *Josiah* did not begin his Reformation till the twelfth year of his reigne, *2. Chron. 34. 3.* Others think it was meant of the restauration of the Church after the captivitie, because in *Josiah* his time though there was a Reformation, yet no destruction to the enemies thereof.

Others refer it to the times of the Gospel, because the calling of the Gentiles is mentioned; and also that consent of serving God with one shoulder, was verified in *Act. 2. 46. They served the Lord *unanimiter*, with one accord.*

Others refer it to the end of the world, and they make this Scripture and that of *Joel 3. 16.* to be meant of the last judgement: because ire, and indignation, and all Gods fierce anger shall then be powred out to the full: And the phrascs used in *Marth. 24. 29.* of the latter end of the world, do agree to this, and that of *Joel* and the multitude here and there mentioned, have made them think it could be no other. The notation of the name *Jehosaphat*, *Hainah* and *saphat*, *sit iudicium*, the Papiists beleieve that the vallie of *Jehosaphat*, should be the place of judgement.

But let wise men consider, whether to make a valley so capacious, as to hold all the people, that have lived from the beginning of the world to the end, be not an opinion so improbable, as needs no confutation. All that which can be inferred,

is that the last judgement, and great temporall judgements, hold a furablenesse, and correspondencie one with another. For the time of this prophesie I shall not meddle with in this exercise.

In the text observe,

- 1 A dutie which is commanded.
- 2 A motive whereby it is enforced.

In the former observe,

- 1 The dutie it self, Wait,
- 2 The object, upon me, saith the Lord.
- 3 The time, how long? untill the day that I rise to the prey.

In the second (which is a commination against the enemies) observe:

- 1 The generalitie of it, nations, kingdoms, and the whole earth.

- 2 The certaintie of it, I am determined to do it, saith God.

- 3 The terriblenesse of it, set out, in Gods indignation, ; all his fierce anger, and the fire of his jealousy.

If you look upon the beginning of this Chapter, from the first verse to this text, you may see that the Church and Commonwealth were exceedingly corrupted. For ver. 3. it is said, that the Princes were as roaring Lions, the Judges were as the evening wolves, they know not the bones till the morning: such as should protect and defend them, did spoil and devour them. The Priests and Prophets that should offer sacrifice for them, and instruct them, were vain light persons, and did pollute the sanctuarie, and wrest the Law. These that were enemies, bred and born in their own kingdom, as well as those abroad, are threatned, and it is evident that the Churches Reformation, and her enemies desolation, must come together: and till both these be done, we are commanded to wait. So that you see what is to be the subject of our ensuing discourse; and if you will have it in an observation, it is this:

Though wicked men be not punished and pulled down, and though the Church be not reformed, so soon as we could desire, yet we must wait upon God till he do it.

To wait, is cheerfully to expect the fulfilling of all the promises wherein lies the Churches good: and the accomplishment of all the threatnings, that respect the enemies: And if to

this, we adde the manner, then to wait is so attend upon God, as that the want of any blessing desired, become no hindrance, either to our affections or religious actions; For if either be, it is not the waiting God accepts.

In waiting 3. things,

1 There is a want of a blessing, else there were no need of waiting; It is the service of a defective state, when all shall be compleat in heaven, there will be no need of waiting, we shall see God, and injoy him, and in him all things. We shall have all our desires granted, but in this world we are under many pressures, and want many blessings, and must wait.

2 In this time of our want, yet we must not cool in our affections, but must love God, and rejoyce in him, else we are mercenarie, if we should be deprived of all that is dear unto us, *If the fig-tree should not blossome, neither shall fruit be in the vines: the labour of the olive should fail, and the fields shall yeeld no meat, the flock shall be cut off from the fold, and there should be no heard in the stalls: yet will I rejoyce in the Lord, I will ioy in the God of my salvation.* Habba. 3. 17, 18.

3. We must not leave work, nor give over our service, but wait for a blessing: if successe follow not, yet we must go on; we have principles that will carrie us through all discouragements. Such as wait, second what they have done, they pray over their prayers again: but such as will not wait, they relinquish their work, and desert the cause, they recant and recall what they have done. It seems to me to be the present durtie that God requires of us in this Land, it is the lesson of the time, we have an expectation of evill mens just punishment, and the reformation of our kingdom: both of them, and all things else seem to be at a stand, the people both in Citie and Countrey, are troubled. Their eager desires after both have made them impatient: and as *Naaman* in the peevishnesse of his spirit, spake of the manner and means of the cure of his leprosie (being discontented with the way that God had prescribed) so the people say, we thought before this time our peace and Religion would have been settled, we thought upon such a day, and in such a place so great things would have been done, that our troubles would have been ended. The minds of most men are like the troubled waters, and which is worse

worse, the mud is stirred, and if men give way to their passions, they will be like the raging Sea, and cast up dirt. Therefore my text is a message to them, God saith, have patience a while, and wait : I will in due time arise to the prey, I will destroy your enemies, and reform your Kingdom. And though the vapours and mists are below, do not reach to the highest Region of the aire : yet men of highest rank, are but men, and are subject to passions as well as others : therefore you (the Worthies of our Land) may possibly be a little wearie, and faint in your minds, I am sure that as your pains and trials are greater; so your temptations, and discouragements are answerable : therefore my text is a message to you, wait upon God till he second your pious endeavours with happie success; consult and wait, work and wait, pray and wait, abate not in your zeal, desist not in your work : but to what ever you do, adde this dutie of waiting, and God will make you the happie instruments of the kingdoms good.

If any man should fall off (which God forbid) from his former zeal, or purpose, or protestation, let him with this text, read that in *Hebr. 10. 38.* *He that draws back, my soul shall have no pleasure in him, saith the Lord.*

There is a double work for every waiter ; 1. To want the good he is in expectation of. 2. To bear that evill that befalls him in the meane space ; and our waiting consists in our patience, for that bears evill : and in our hope, for that expects good. And *Junius* in his short annotations upon this text, sums up briefly what others speak more largely, patiently beare your captivitie (namely, in Babylon) and cheertfully expect your deliverance, and then ye wait upon God.

The Hebrew word is *קָנַח* *canach*, rendred by *Pagine* and *Buxtorf.* *Expectate me prestolamini me, expect me, or attend me.* The same is used, *Job 32. 4.* *Elihu expectavit Jobum : Expected when Job would make an end.* *Psal. 62. 1.* Truly my soule waiteth upon God. The word is *אָמִיגָהּ* *amigah*, of *אָמַם* *amam* *silui* : *My soul keepeth silence to God.* And the word is used in *Psal. 37. 7.* *rest in God.* He that waits, rests ; and he that is impatient is restless. And in *Psal. 40. 1.* *I waited patiently ; David bears the fruits of Sauts malice, and yet he looks after the Kingdom ; if our desires and hopes be deaded, and dulled : we wait not ;*

though we patiently bear evill, and if we have strong desires, and are impatient under crosses, we are wanting in this dutie, and therefore we must speak to them severally.

Patiently to bear evill,

The Church
her patience.

Is a quiet silent temper of soul, whereby we submit to God in all our crosses. There was never more need of patience then in our dayes, the whole Kingdome speaks in that language, *Jer. 14. We looked for healing, and behold trouble: we expected Reformation, and behold desolation.* We must patiently bear one, and yet cheervfully expect the other. Many say, *This evill is of the Lord, and why should I wait any longer?* but good hearts resolve still with them in *Isa. 8. 17. I will wait upon the Lord who hath hid his face from the house of Jacob, and I will yet look for him.* There is a passive perfection, as well as an active in a Christian; God disposeth of our imployment, sometimes we must be doing, sometimes we must suffer: some are excellently active, but not so commendably passive: they are quick and nimble in action, but when crosses come they are weak, and cannot wait. The Greek word *μακροθυα*, and the Latine *patientia*, tells us we must suffer. And it may be we shall have sicknesse, and sore diseases in our bodies, great losses in our estates, we may be banished into a farre Countrey, or imprisoned in some dark dungeon, we may be blemished in our reputation, by foule slanders, we may be betrayed by false friends, and pursued by cruell enemies: we may have calamities in our life, and torments in our death, there is no affliction for kind, or continuance, or degree, that the servants of God are exempted from, and therefore they had need to be fitted to suffer. And the word used *Galat. 5. 22. μακροθυα*, is long suffering, we cannot tell how long we shall suffer; It is not fit we should know it before-hand: for if it were very long, we should be out of heart, and out of hope to hold out; If it were short, that were not praise worthy. Therefore God keeps us in suspence, and speaks indefinitely of the time, wait upon me untill I rise to the prey. We must bring forth fruit, *or καρποφωρι, in patience, Luk. 8. 15.* the word in the notation of it signifies to abide; we must abide in our work, and in a religious temper of spirit, and not be beaten out by afflictions: or delay of blessings; If we do well, and suffer well, if patience have her perfect work, we are intire and lack nothing: *Jam.*

3. 4. Our blessed Saviour was sometimes in action, and sometimes in his passion: his active and passive obedience made him a compleat Mediatour. And thy active and passive graces will make thee a compleat Christian. There is no crosse can endanger him that hath a quiet spirit, for he stands *firm like a mountain*, *Psal. 125.* 1. the stormes may arise, and the winds blow, the mountain stands firm for all this. But if there be an earthquake, that will shake it: Enemies may traduce thee, and oppresse thee, and calamities like a storm may fall upon thy head: and these may be born; but if thy spirit be impatient, and unquiet, that's an earthquake in thy soul, and will do thee more hurt then the malice of thy worst adversarie. There is no comfortable living in this world without patience, for the least trouble puts us out of frame, but the grace of patience doth recover us, and if it can prevail, keeps the mind quiet. *Aquinas* makes it the root of all graces: but his explication must be taken in, *Non causando* ~~et~~ *conservando*, *sed removendo prohibens*: It is the *les removing cause*. For trouble comes, and would hinder us in our love, and joy, and hope, and confidence in God; patience bears all, and quiets the soul, and in so doing removes the evill of the trouble, that it becomes no impediment to our graces. It was a prettie conceit of the Poet, that made everie vertue without patience to be as a widow, for as she wants half of her strength, and wisdom and counsell: so thy faith, and love, and hope, are but weak, and patience guards them. Therefore in *Hebr. 6.* 12. *Faith and patience* are coupled together: and *Rom. 15.* *Hope, and patience, and comfort* are united. We are said to *run the race that is set before us with patience*, *Heb. 12.* 1. It seems a kind of contradiction to run with patience; for running is active, and patience is passive, and therefore one is distinct from the other, if not opposite; but he that runs, and wants patience, will never get to the end of the race. For in the race of Gods Commandments, men have soule play: one comes and rails on him for his zeal, for running so fast, when he thinks himself too slow; another gives him a blowe and strikes him down, and up he gets and runs again. And whereas everie man will make roome, and give way to him that is in a race: he that runs to heavenward, many will stand in his way and stop him, in all which he had need of patience: And we may

*Aqui. 1^a.
secunda, q.
56. art. 2.*

may put it among the cardinall graces, which are so called *Cardine*, for as *Janua sine cardine*, as a doore without hinges cannot be beneficiall to shut out the cold, or any thing else that will offend him: so is a man without patience, every thing will offend him; what is a wise man, a zealous man without patience? he will beare nothing, suffer nothing, and then he will do no great good. I have often marvelled, why so little is written on this subject: we are beholding to *Augustine* and *Tertullian* for two short Tractates of patience, others both ancient and modern, speak of it for the most part as other theames that come in their way, we have need to preach it, and practise it, there is a daily use of it.

2 Patience is a silent temper of spirit; in opposition to impatience, which is either secretly murmuring and repining, or else openly clamorous: sometimes causing wrangling disputes not onely with men, but God himself; as we see in *Jonah*, cap. 4. 1. 4. sometimes unjust complaints in a higher degree, as we see in the Israelites, who did chide with *Moses*, when they wanted water or any thing else: *Numb. 20. 3. 4.* Would God we had died when our brethren died. They died in their sin, for they lusted, and while the meat was between their teeth, the wrath of God was kindled against them, and he smote the people with a great plague, a fearfull death was inflicted, and yet they are so farre from being restrained thereby, that they break out again into intemperate language, that heaven and earth rings again, and they fill the eates of God and man with their clamours; when they were in Egypt they groaned, when they were come out they wished themselves there again: when they want necessities they murmur, and cannot wait. They had the miraculous manifestation of Gods power and goodnesse in the daily supply of their wants: and yet they will not trust him, but in the perversenesse of their impatient spirit, wish that either they had staid in Egypt, or died with their brethren. I would the like did not appear in our Land at this day; many are readie to say, would God we had not looked after a Reformation, that we had never thought of any alteration, then we had not known these troubles, and dangers, and this great expence of money. It may be these will do, as they did with *Moses* and *Aaron*, *Exod. 5. 21. 23.* lay the blame on them whom God used

Num. 11. 33.

used as instruments of their good, and say, *You have made our favour to be abhorred in the eyes of Pharaoh, and his servants.* And if you will know the cause of these distempers, one among the rest is, they like not that way, nor those Ordinances which others pray for, and wait for: It is with them as with the people that were to come out of Babylon, *Though libertie to return was granted by Cyrus: yet many stayed behind, of whom there is mention made, in 1. Chron. 4. 23. these were potters, and those that dwelt amongst plants and hedges, there they dwelt with the king for his work.* They dwelt with the King of Babylon, their employment was meane, they made pots, they were potters, their habitation was answerable: they dwelt under hedges, they were poore spirited men, the base brood of their degenerated forefathers: for they made brick in Egypt, and would have been contented with that bondage, and drudgerie; so these would rather make pots in Babylon, and dwell under hedges, then go after their freedome in Sion. They are branded in the words before, for though the latter end of verse 22. be translated, *these are ancient things*, yet Junius renders it, *these are res obsoleta*, things worn out and forgotten; and indeed they deserve to be forgotten. But let us remember them, as these worthie Jews did, whose spirit God had touched to go on to build the Temple at Jerusalem, they pray for them in *Psal. 126. 4. Turn our captivitie, as the streams in the South.* It was penned upon this Occasion, and that prayer on purpose made in behalfe of these Jews that stayed behind in Babylon. They take them to be their captives, being but obliged unto them by a nationall bond. So let us pray for those of our Nation, that are loath to come out of Babylon. But let us not wonder at the stirs, and divisions in our Land, the same causes have produced the like effects in former ages; nor let the backwardnesse of those that keep off, discourage you (the worthie Instruments of God) from going on to build the Temple, and reform the Kingdom; but let your forwardnesse, bring them on by the example of those noble Jews already mentioned. If the grace of patience did prevail, and we were willing to wait upon God, these distempers would be quieted, and put to silence. *Lam. 3. 28. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust if there may be hope.* There is the

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positure of a patient man, he sitteth alone, and retires himself, till God will look on him, and grant him his desires, in the meane time he will not charge God foolishly, he keepeth silence, he will bend himself to bear his affliction, and if after much waiting, God would give him hope to be delivered, he in his familie would kisse the dust.

David had many enemies, that spake mischievous things against him, and laid snares for him, Psal. 38. 12. 13. but he was as a dumb man that hard not, and as a dumbe man that openeth not his mouth. He wanted neither courage, nor wisdom, he had a stirring spirit, a working head, he was sensible of their wrongs, he knew himself innocent, his adversaries malicious: his thoughts must needs be troubled, and yet he breaks not out, but is silent, and it was because he had the use, and exercise of his patience. This shews the power and efficacy of his grace, it rules when all is in an uprore in the soul, when unrulie passions fall into a kind of mutinie, then patience makes them hold their peace, and be silent. We may suppose patience in the soul, to be as the Town Clark in Ephesus, Acts 19. 35. The City was in a confusion, and there was a cry for two houres together. He comes and appeaseth the multitude: by alleagiance, 1. ver. 36. Ye ought to do nothing rashly; 2. If Demetrius and the Craftsmen have any thing to say, the Law is open, and there are disputes. 3. We are in danger of this dayes sedition. Just so comes in patience, when wrongs and injuries are offered; blessings are delayed, the spirit is put out of frame, and readie to break out; then it moderates, and saith, you should do nothing rashly. Passion is rash, but patience is advised, and discreet. And next, the Law is open, the eares of God are open to receive your complaints if they be tendred to him in a religious way, and he will right you; for he is the God, to whom vengeance belongeth. Lastly, it saith thou art in danger of Gods displeasure, by this daies impatience: and so it sends away these mutinous thoughts, as he did the multitude: and makes the heart to yeeld to God, and it causeth a man to lay his hand upon his mouth, and become dumbe. And so patience makes a dumbe shew: but it is a verie good one, for it makes him like our blessed Saviour, who was dumbe before the shearer, and opened not his mouth.

And seeing patience, is a passive, quiet, silent temper of soul:

Verf. 36.

Verf. 38.

Ver. 40.

it may be demanded, and a case may be put; whether all expressions of our sorrow, in time of afflictions, be fruites of Impatience? And opposite to the duty of waiting? And what we may thinke of those places in *Iſa. 59. 11. Wee roare like Beares, and mourne like Doves.* And also, *Iſa. 52. 5. They that rule over them, make them to howle?*

For answer, We must consider a man in a three-fold state: First, in his nature common with other Creatures; the *Oxe lowes*, the *Sheepe bleats*, the *Ravens cry*: And man, if he be hurt, and wounded, or wronged, and oppressed, he hath sense and reason, and should be sensible of the Evils that befall: For, he is no Stock, nor must degenerate from his kind: And therefore expressions of sorrow, unlesse they be unseemly, and unfit, cannot be blamed.

Secondly, Consider a man in his corrupted nature; If he vent his sinfull passions, his rash anger, his immoderate sorrow, or if he breake out into ill language, against God, and his providence, or the instruments which God useth to correct us by, if he rage, and fly our against men; Is not this Impatience? and not agreeable to our Religion? For it permits not a man to raile on the Devill: *Iude*, verse 9.

Thirdly, Consider him in his Renewed nature, in his Graces of faith, and love, and zeale: These should be exercised in our afflictions, and appeare more then ordinarily. *Nehem. 9. 32. They make a long Narration of their troubles, and desire God, not to let it seeme a small thing to him.* They would have him to thinke of their Calamities, as they themselves thought of them. *Lam. 1. 20. Behold Oh Lord how I am troubled; my bowels swell, my heart is turned within me, I am full of heavinesse.* An ignorant man would thinke this is Impatience, for they are troubled; nay, their bowels swell: But if it were no more then;

First, a deepe apprehension of their Captivitie.

Secondly, a sorrowfull acknowledgement of their sinnes, which were the Cause.

Thirdly, an expression of naturall affections, and supernaturall graces. Then they are not to be blamed; to loose so many blessings of all sorts: The presence of God in the Temple at *Ierusalem*: The opportunitie of sacrificing, and doing

other services: To be banished their Country, and remaine 70. yeares in a strange Land; and not to have been much affected with it: had been grosse stupiditie, and not the grace of Patience.

The quiet, silent temper of soule, in a Patient man, formerly mentioned: Is meant in regard of Passions, not graces, those must be put to silence, but not these. And because it is a hard matter, to master our unrulie Passions, and not to speake unadvisedly with our lips: Therefore when private injuries, or publike occasions, stirre your spirits; take along with you, these cooling and calming Meditations; which may allay the heate of your distempers.

1. Medita-
tion.

Consider that Blessings are delayed, and Judgements are inflicted, by a decree in Heaven: and what Evill soever befalls us, It comes from above; and therefore wee had neede to wait, and be Patient. Did wee fix our thoughts upon God, the author of our Crosses; we could not be so Impatient. *Job, 5. 6. Affliction springs not out of the dust.* The meaning is:

First, It comes not from beneath, for Earth and Heaven are opposite: and all things come either from one, or other. And what is said of the Dust, may be applyed to every Creature: runne through all particulars; the Sea, the Clouds, the Earth; they would in effect say to thee; thy affliction came not from us, nor any other Creature; but it came from God above: *Jer. 51. 53. From me shall spoylers come unto her, saith the Lord.* and verse 55. *The Lord hath spoyled Babylon.*

Secondly, Things that come out of the Dust of the Earth, do arise after a hidden, and unknowne manner, for we do not see what is in the Earth: and in this respect, afflictions come not out of the Dust; for men instructed in the waies of God, and workes of his providence: know God to be the author of all their Crosses; *Psalme. 39. 9. 10. 11. I am consumed by the blowe of thine hand, Thou with rebukes dost correct man, and this makes him submit*, for verse 9. *I was dumbe, and opened not my mouth, for thou didst it.* In all Evils, whether they come mediately, or immediately from God: a good heart saith to him, thou didst it. Faith beleeves the doctrine of Gods speciall providence, which extends to the least matters, much more to the calamities of the Church: And then comes in Patience to do

do her worke; and saith, I will not open my mouth against it. Faith goes before, and Patience comes after; and they strengthen one another. If Faith be wanting in her Office, Patience cannot make a man hold his peace. It is no wonder *Isa. 8. 21.* to heare blinded Atheists, and prophane Persons, cursing their King, and their God, when evill comes upon them, and they know not whence it ariseth, *Isa. 47. 11.*

That it may not be so with us; Reason, and argue the point a little further: Either God is the author of thine affliction, or some else: If any other, Then it is either with the knowledge of God, or without it, either with his Will, or against it: To say that any Creature, can bring Evill on the servants of God, without his knowledge, or against his Will: Is to affirme God to be ignorant, or impotent; both which are blasphemies: And if it be with his knowledge; and his Will: Then that is granted, that we contend for. It cannot stand with the Wisedom, and Love of God; to have his Church punished, otherwise then he himselfe appoints. So that when this is premised, God doth whatsoever is done unto thee: rage, and raile, and be impatient; if thou canst, if thou dauest, say rather with *David*, thou didst it: and therefore I held my tongue.

Consider, That blessings are delayed: and Crosses are sent for this end, (among the rest) to try thy Patience: To shew how well thou canst suffer; With what firmenesse, and stayednesse, thou canst hold on; When calamities, like a storme of Haile fall upon thy head. *Job* was brought upon the stage, to see how well he could act his part, and proove himselfe a man of integritie: and also confute the Devill, who had told God that he would not hold out, if he were thoroughly tryed with sharpe afflictions. And in these plundering dayes, wherein very many have great cause of complaint, but none for their Impatience: It may be usefull some what more largely to insitt:

First, upon *Jobs* Losses.

Secondly, his Carriage in them.

Thirdly, to consider how farre he may be commended for his Patience, or blamed for his Impatience.

First, Touching his Losses; we finde them to be in his Goods, then in his Children, and next in his owne Person. The Devill had full power over him, and dealt maliciously, and cunningly; like an Enemy that besiegeth a Citie, and takes the outworks, then approacheth nearer, he deales at a further distance, then comes to handie blows, and grapples with him.

The first losse that *Iob* sustained, was his five hundred yoke of oxen, and five hundred she-asses: which all were at once taken away by the Sabeans. *Job* 1. 15. a great losse indeed, yet lesse then the rest in some respect; for after a great evill, a lesse affects not so much: therefore the devill proceeds by degrees, yet this was very great: like the first blowe that strikes a man down, and astonisheth him.

But the second seems greater, for fire from heaven, consumes his seven thousand sheep; Such a great number of innocent, and profitable creatures, to be burnt by fire from heaven, is more then the former; and *Iob* might think that God himself did fight against him. The first was common among the Lacedemonians, and heretofore in England for borderers, and now for plunderers, to come and in a night to bereave a man of his cattell, and if *Iob* think the first losse by the Sabeans to be but such: the second is by fire from heaven, and is of another nature.

The third is by the Chaldeans, who came in three bands and took away his three thousand camels; which was the last part of his substance, and was like the last blowe of a wicked murtherer: who finding life in a groaning man, strikes again and dispatcheth him quite: And every one of these three evils, have their severall aggravations. The first was great, because it was the first: it was strange to him that had lived in plentie, and was increased in goods, and had power to defend himself: (for he was the greatest man in the East) but this man unacquainted with crosses, is robbed and spoiled by the Sabeans. And no doubt it did much trouble him, the second was terrible: for it was by fire, a mercilesse creature. The third is very grievous, both because it fell upon him already wounded, and sore with other blows: and also because it left him nothing at all, and now *Iob* is made as poore as may be: he hath just nothing. But
his

his troubles are not near an end, for all his children are suddenly struck dead, in the house where they were feasting. And still comes a greater affliction: children part of our selves are dearer then our substance, and goods: and they are all taken away, possibly not well prepared for death, *it may be they had blasphemed God in their hearts.* But now Job cannot offer any more burnt offerings for them, for neither hath he wherewith to sacrifice: nor are any of his children alive, for whose sake he did offer in former times. His servants, who might have rescued goods, are dead: his sons and daughters, who might have raised their decayed father, at least might have pitied and comforted him, they are likewise dead, and Job is left alone, mourning more pitifully then Rachel, having greater cause then she: and needs not refuse comfort, for none goes about to give it him.

The messenger tells David all the Kings sons are not slain: but here the sons & daughters of Job are killed.

And let us see how it fares with Job: in his own person, for if that be well, he will be the better able to bear his crosses. But you shall find his bodie full of botches and byles: in stead of health, and comeliness, he is filled with loathsome diseases: that none can tell how to come near him, and wanting help from others, he is faine to scrape himself. It seems his wife did not afford him any aid, nor did he find so much relief as Lazarus, for the dogs lickt his sores: but they did not Jobs. His friends come to mourn with him, but they in stead of mitigating his grief, encrease it. For they come and wonder, and sit silent, and say nothing to him, *for the space of seven dayes together.* They that could say so much against him, might at their coming, have uttered some words of comfort to him: but by their silence, they do not onely give way to his thoughts, to work upon the object of his own griefs: but they confirm him in the apprehension of his own calamitie. And that which is usually said of sorrows, that *Ingentes stupent leues loquuntur*, is made good by the thoughts of Job himself: but by the silence, and astonishment of his friends, as we see in the sequell. For immediately he breaks out into passion, that before their coming took all patiently. And it is probable that in the time of their silence, Job was in a sore conflict, and under a strong temptation: both because he was so much altered from that sweet temper in which he was before: and also the word in Job

Job 2. 13.

3.2.

Vatignan of

נבנ

Pagin. renders
it, & respondit

Iob. It is the
same word,
Cap. 6. ver. 1.

Cap. 9. 1.
where it is
translated,
And Iob an-
swered.

3.2 which is translated [and Iob spake] may beare this signifi-
cation: and Iob answered, namely, to some dispute, which he
had in his own mind, or rather with the devill, for he having
power, and commission from God to assault Iob, would not de-
ferre any time, but set upon him; and the fittest time, was at
the coming of his friends, and their silence gave him full scope.
So that we may conceive the devill to have had a single com-
bate with Iob: when he began to speak. Chap. 3. and before
we say any more of Iob's trouble, let us now come to his cari-
age in his affliction. And here in the entrance, we must know,
that it is our part to construe things, as favourably as we can:
because God himself commends Iob for his patience. And know
that Iob in his first bearing of his crosse, did as admirably well,
as was possible for any man to do. And that speech uttered,
Iob 1. 21. *The Lord hath given and the Lord hath taken away, blef-*
sed be the Name of the Lord: is as full as could be expressed.
Many a one would have insisted on the one part, the Lord hath
taken, and we should have heard quickly what God had taken:
and he would have numbred his oxen, and asses, and sheep, and
camels, and children, and health, and have aggravated all, and
many a bitter complaint would have been that never man was
so spoiled, so ruined, so dealt withall as he: Iob; he onely saith
the Lord hath taken, and acknowledgeth God in his crosses.
Besides whereas nature would have thought of nothing but
losses, and we can hardly speak of any thing else, Iob doth ac-
knowledge God in his former gifts, the Lord gave: and not
onely so, but he blesseth God; a rare thing for a man so punish-
ed, so suddenly bereaved of all that was dear to him in this
world: formerly so great, and rich; and suddenly so poore, and
in his povertie, to blesse God. And to speak of his crosses, with
such a calme spirit, it is such a measure of patience, as no mee-
man ever attained unto more. And what an honour is it, that
Iob made by the malice of Satan, proverbially poore (we say
as poore as Iob) yet he is made a pattern of patience; and we
have the other proverb, As patient as Iob: So that when he was
most poore in estate, he was rich in grace. And the holy Ghost
saith of him, in all this he sinned not, nor charged God foolishly:
this was in the beginning. And for the latter end, upon the
sight of God, he humbled himself in dust and ashes; and God
highly

highly commends him again: and restores him as full an estate as he had before; so that first, and last, *Job* is highly to be honoured. But we find that in the middle space, *Job* uttered divers speeches which shew some distemper, and disturbance of spirit. As Chap. 3. 1. *He cursed the day of his birth, and he wished that he had gone from the wombe to the grave: and complains that life is given to him that is in misery.* Iob 40. 4. 5.

He also expostulates the matter with God, *Am I a whale? or a sea that thou settest a watch over me? Thou turnest thy self cruelly against me: and art enemy to me with the strength of thine hand. He makes me a mark for his arrow, and the arrows of the Almighty are within me, and the venome thereof doth drink up my spirit: and the terrors of God do fight against me.* Iob 7. 12.
Iob 30. 21.
Iob 6. 4.

Touching these and the like passages that we meet with, we may give a threefold answer.

1 *Job's* case was a peculiar one, and his sorrow was greater then any mans that ever we read of, (Christ's onely excepted) for never man lost more then he did; and for manner none like him. It was very sudden, nothing left him but what might the more vex him, one servant escapes in all the slaughters: onely to tell him, lest if it had not been known, he had not been grieved enough. His wife, she disdains and scorns him, his friends they speak very much against him, and their spirits were bent against him, as appears by the first words they utter. *Eliphaz* he begins, *Job* 4. 3. 4. *Thou hast instructed many, and thy words have upholden him that was falling: but now it is come upon thee, and thou faintest, it toucheth thee and thou art troubled: is this thy fear, thy confidence, the uprightness of thy wayes, and thy hope?* In stead of cordials, to revive his spirit, they censure and vex him more. *Bildad*, he is of the same strain, *Job* 8. 4. and instead of comforting him, upon the death of his children, tells him they were taken away for their iniquitie. And *Zophar*, *Job* 11. 2. 3. he is more harsh, and rugged in his language: and lets him know peremptorily, that he being a man of much talke, must not be justified, and his lies should not make them hold their peace.

These were the onely friends that *Job* had, and they were miserable comforters; so that put all together, God makes his anger to fall upon *Job*: and he had terrible apprehensions of his indignation, *Job* 6. 4. The devill he assaults him in his estate,

Psal. 69 20.

and he is undone: his wife, and friends, they oppose, and wound him more, then if the same speeches had been from enemies or strangers; so that poore distressed *Job* stands alone, and none pities him; and had he but health of bodie, or if it were a disease that took away the spirit, that he might not go so farre in his cogitations, nor think so much of his misery, it were something: but in the extremitie of his grief, he might say, *Lam. 1. 12. Have ye no regard, all ye that passe by? see if there be any sorrow like to my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath.* And if any object, that those in the captivitie, had greater sorrows then *Job*: for those words were spoken of them, and not him, and therefore they were true onely of them. I answer, that they were spoken of the whole nation of the Jews, and it is very true, that no kingdom, or people, were more punished then they: for as God blessed them more, so when they sinned, he punished them more then any nation under heaven. *Dan. 6. 12. under the whole heaven hath not been the like as hath been brought upon Jerusalem.* And if any reply, that the King of Judah being taken captive: he left more then *Job*, and therefore his sorrow was greater. I answer again, that *Job* in those times, must needs be supposed to be as a King, for he was the greatest man of the East; but in the captivitie, the King had some to pitie him, some to attend him, he had not such temptations in his soul; nor such sores on his bodie: there was some societie, somewhat to assuage his grief; and he pulled that sorrow upon himself, by rebelling against the King of Babylon, he was foretold and might have been armed: nay by subjection, he might have procured a quiet condition. So that we may conclude, *Jobs* sorrow, to be the greatest of any mans that ever lived. And then it is no wonder, if it work very much upon him; and if you compare the carriage of another man with *Jobs*, unlesse you find his affliction to be as great, you speak not to the purpose. And when you read, that *Jonah* was angrie to the death, and *Jeremiah* to curse the day of his birth: these not having neer the like cause, you cannot but wonder, that *Job* uttered no more passion then he did.

Christ the Son
of God, his
sorrow must
always be ex-
cepted.

Ier. 20. 14, 15,
16, 17, 18.

2 And secondly, every expression of our grief is not impatience, unlesse it be more then the affliction amounts unto. To speak

Speak much of small crosses, is not fit : but *Iob* had more then he could utter, and nothing but sorrow, could have made him so pathetically, and eloquently to utter, and set out his own case; to say that God made him a mark for his arrow, was true, and was not impatiencie : unlesse he should charge God of injustice, if he had murmured against God as the Jews in the wilderness; this had been blame worthy.

3 But thirdly, we cannot clear *Iob* altogether of being impatient : for humane frailtie breaks out, and he having somewhat more boldly pleaded, and expostulated with God, doth in the conclusion humble himself before him. And it is no wonder, if patience in *Iob* be foyled sometimes, by the opposite corruption. Faith in *David*, and *Abraham*, was sometimes mastered by unbelief : and so was patience in *Iob* : but grace in the Saints will at length prevail, and be conquerour. And it is apparent, that *Iob* did set his heart to bear his sorrows, and his frailties God did wink at.

Iob 40. 4.

And to draw towards a Conclusion of this second Meditation.

Consider ; That in this Instance of *Iob*, all objections that can be framed, against the point in hand, may be answered.

As, some will object : If my sorrowes were not so very great, I could beare them : But mine are extraordinary, and who can be able, to undergoe such a burthen as I am under ?

Again, others object against that particular trouble, which is upon them. If it were immediately from God, I could take it patiently : But I am wronged with unreasonable men ; It were better to fall into the hands of God, then to be at the will of malicious men.

Another comes in with a Complaint, that it is in his body, and particularly instanceth in long and tedious sicknesses ; of this, or that kind : And because he wants health, he cannot but droop, and bee dejected.

And a fourth makes his Moane ; that it is in his soul, and he hath often prayed unto God, and his desires (which are good and religious) are not satisfied : And how then can he rest contented ? And if way were given to all Complaints, there would be no end.

But in a word to answer all :

Job had not one, but all these upon him at once : He was afflicted in his soule, in his body, in his goods, in his Children, in his Wife, in his friends : He was tryed by God, by men, by *Sathan*; and the greater the Crosse is, the greater honour hath thy Patience. For Faith most shines in beleeving things that seeme incredible. And Hope, in expecting things improbable : so Patience in bearing Crosse, that appeare intolerable. And if thou feare thou canst not be able to beare, then consider ; that if thy heart be willing, God will take notice of that which is good in thee ; and not charge thee with thy failings. For you shall find, *Job* not challenged for Impatience, but contrarily hee is crowned, and chronicked, and many times mentioned in Scripture, for an example of Patience, both in the old and new Testament : You heare of *Job*, and God boasts as it were of *Job*, and it is evident, that what we do, or suffer for God : he will make a faire, and favourable construction of it, and not upbraid us with our sayings.

3. Meditation.

A third Meditation mooving unto Patience, is taken from the common state, which every one is in : And there is not a Child of *Adam*, but is borne to sorrow, and calamitie. And if all have their Crosse, why should any repine, and murmur? *Iob* 5. 7. *Man is borne to trouble, as the sparkes to fly upward*; As thou art a man, thou must be content to beare what is common to man : As thou art a sinfull man, thou hast brought troubles on thy self, and thou hast cause to beare the wrath of the Lord, for thou hast sinned against him. *Micha*. 7. As thou art a good man, thou hast peculiar troubles, and thou must shew thy goodnesse in bearing thy crosses ; so that in what relation soever thou art, there is cause of patience. And here let us reason the case, why art thou discontented, and troubled above the rest? why may not all men as well as thou complain? It is as if a great companie of travellers should in their journey meet with foule way, and weather, and all being wet and wearie, one among the rest should complain, and cry, and keep a stirre, that his clothes were spoiled, and he is wet through, as if he had wrong, that God had not speciall care of him above the rest.

rest. It is true, that if this man had more weightie and urgent businesse then others, and was hindred more then ordinarie; or sustained more losse then others; or were singled out alone from others, as *Iob* was, then there might be more said to move pitie to such a one, but no reason for his impatience: for God is the soveraign Lord of all, and may dispose of every one as he will, and none can justly find fault. Unlesse man did suffer more then he deserves (which he never doth) for his sin might have procured more sorrow then he endures; and if God will spare others, what is that to thee? But if he be spared in one kind, he is exercised in another: and this is one fruit of impatience; to think our own crosses heavier, and other mens lighter then they are.

4 Consider, God takes care for his children; and then especially when they are in trouble: Pitie and bowels of mercie are in God, and in an extraordinarie measure, above that which is in the most mercifull man. Now any necessitie in a servant moves our compassion, and we afford that to him, which we do not to a son. If therefore a sonne, a deare sonne were sick, if *Ioseph*, or *Benjamin* were sick, what could *Jacob* deny them? therefore much more God. And this was a comfort to *David* in his trouble, *Psal.* 40. 17. *I am poore and needie, yet the Lord thinketh on me.* And he thinks as friends think of such as are dear to them: *Thoughts of peace and not of trouble, to give his servants an end and their hope, Jer.* 29. 11. But God thinks of evill men, to observe and watch them, and to poure more plagues and judgements on them, for their obstinacie and rebellion: to do to them as he did to *Pharaoh* and his host. In all afflictions it hath been the extremitie of grief to the servants of God, to be forgotten of God, and in temptation they have sometimes thought they have been forgotten. It was the greatest part of *Jonah* his sorrow, that he apprehended himself cast out of Gods sight, *Jonah* 2. 4. so did the Church, but her thoughts so judging of her estate are there gently reprov'd and refused, for God can no more forget his children afflicted, then a woman can forget her sucking child, *ver.* 13. 15. so that from hence we see what reason we have to be patient, God thinks of thee, either to deliver thee when the fit time is come; or else to uphold thee while the burthen lies upon thee.

4. Meditation.

Damus agrotanti servo quod non damus filio sano.

Isa. 49. 14.

5. Medita-
tion.

*Felix necessi-
tas quæ ad
meliora com-
pellit, multi-
enim qui in se-
curitate &
prosperitate
mundo vivunt
instante ad-
versitate &
periculo ad
Deum fugiunt.*

God intends thee no evill but good; thine enemies (like Jo-
sephs brethren) entend no good but evill: the good that God
purposeth, cannot be hindred, the evill they imagined cannot
be effected. Good men are assured, that all their afflictions
shall work their good: evill men have no cause so to think;
and we must conceive they will work some new good, and
therefore it shall be better with them then if they were not in
affliction. For which purpose, see *Ier. 24. 5.* *Like these good figs*
so will I acknowledge those that are carried away captive of Iudah,
whom I have sent into the land of the Chaldeans for their good. If
that affliction which was pulled upon them by their disobedi-
ence, and rebellion, in which they suffered not onely losse of
their temporall estates; but were deprived of Gods ordinances,
and wanted the speciall presence of God, which was annexed
to the Temple, and wanted opportunitie to offer sacrifice to
God, and lived a long time among Idolaters: if that affliction
be for their good (which is there affirmed to be) then it is easie
to conclude that *all things work together for good to them that love*
God. Rom. 8. 28. So that the case stands with every good man,
as with one that is sick; and if he have a Physitian, upon whose
skill and fidelitie he depends, for what is needfull to be taken
for his recoverie, there needs no arguments to perswade him
to be patient: for he readily submits to his directions. So God
sends crosses, which are his physick to purge out those lusts,
and corruptions which like ill humours, abound in a peaceable
and plentiful estate; and we have reason to be patient, because
he is faithfull, and carefull for our good, and he doth more
then any man can do, he gives the physick himself, he prepares
the ingredients, he stands by, and sees the working; that it lie
not as dead drugges in the bodie, but he orders, that it work in
a fit proportion: neither too much, nor too little, it shall not
be as Satan will, nor yet as we will, but as God will, our ene-
mies would lay too much upon us, and we (if it were in our
power) would have too little; therefore God hath wisely order-
ed our afflictions, which is best of all, and therefore let us be
patient. But let no evill man, that is not reconciled to God,
take this to himself; for you read in the same Chapter of the
same calamitie, that it was sent for the hurt of the obstinate
Jews, *Ier. 24. 9.* which are there compared to the evill figs. From
both

both these grounds the Christian may speak confidently to his adversaries, as once *Socrates to Anytus and Melitus: Interficere me possunt, nocere mihi non possunt.* They may kill me but cannot hurt me; they may take away my head, but not my crown; my life, but not my hope.

*Plut de tranq.
ani.*

*6. Medita-
tion.*

Rom. 15. 4.

Iam 5. 8.

Another ground of patience is taken from the consideration of the time to come, when thou art in any affliction, be assured that it shall be better then now it is; let thy future hopes work thy heart to patience. It shall be better, not only at thy death, and the day of judgement, which yet may be sufficient to revive thy heart, but even in this life, for we have promise enough to assure, that the rod of the wicked shall not always rest on the lot of the righteous: and that the darkest night shall have a faire morning. And therefore in all our tribulations, when friends come to visit us, if the heart be in a right temper, when they ask how we do, we may answer, *Well for the present, and it will be better hereafter:* and that is the word and motto of a patient man. And it is a sentence worthy to be written in letters of gold, which whosoever can speak it and assent to it, is a happy man, and shall never be hurt by any crosses that befall him. We may upon this ground challenge the stoutest and strongest spirit, as once *Iehu* did the rulers of *Samaria*, to chuse the best of *Ababs* sons, and to bring out their chariots and horses, and come out against him, 2. King. 10. so let the wisest and most learned man, the bravest spirit, be asked the question in his sicknesse, or in his trouble, when the world frowns upon him, whether from any true ground or experience, he is able to say that which every poore Christian that is furnished with patience can utter, viz. that it is well for the present, and shall be better hereafter. No every one that hath not interest in God, nor the power of grace in his heart, doth or may know, that it is ill for the present, and will be worse hereafter. And that this is a strong motive to patience, consider it in a familiar instance: suppose a poore man, readie to be turned out of his cottage, and left to the wide world, imagine some Noble-man his friend, undertake and presently begin to build him not onely a better house, but a strong stately Castle, and because it requires time to finish it, if he should fret and be impatient, he deserves to be reproved and

and cast off: Just so it is with the Church, there were never so great blessings preparing, as when great afflictions were laid upon Gods people. *Israel* groaning under the Egyptian bondage, is but in a way of preparation, to go out with jewels, and gold, and great riches. And the like was made good in *Isaiah* prophetic, *Isa. 54. 11.* *O thou afflicted and tossed with tempest, that hast no comfort, behold I will lay thy stones with the Carbuncle, and lay thy foundation with Sapphires, I will make thy windows of Agates, and thy gates shining stones, and thy borders of pleasant stones.* The Church was then afflicted, and like a poore man in a cold cottage; and if they could have patience till God had done that which he was about, he would make their condition better. Seeing then that though in affliction *the Church be as a woman forsaken, yet seeing she shall be as a royall diademe in the hand of her God.* she hath great reason to be patient, *Isa. 62. 3.*

Isa. 54. 6.

And in the present troubles of our Land, when it is demanded of us, how things go in the Kingdom? We may answer: It is well for the present; and will be better hereafter. We do not meane it is simplie well, but in comparison of what was heretofore: The bondage we were in was farre greater, and it was a Spirituall servitude that did inslave the soules of men. And if we consider the libertie of the Gospel now more fully enjoyed then in former times: And do esteem that above our Wealth; we shall be easilie perswaded to thinke it better then heretofore: I am sure, we, the Preachers of the Gospell have cause so to thinke. And when they object their great Losses, their Sheepe, and Oxen are driven away by Hundreds: we grant they do exceedingly try their Patience. But if they please to remember, that the like, nay greater numbers of men, were monethlie fercht into the Ecclesiasticall Courts, and with troublesome Journeys, tedious Attendance, and unjust vexatious suites: spent more money then these Losses amount unto, they may be brought to beleve, it is now better then heretofore: And we have cause to render thanks to God, and You his worthie Instruments, for this freedome.

Such as have been whipt with their Scourges, can easily assent to this which wee asstirme: And our fore-fathers did rejoyce in the Hope of that we do in part enjoy, and would have parted with great summs of Money for the enjoyment thereof.

of. It was with some in former times, as with *Josephus* the Jew, who was perswaded that *Vespasian* the Emperour should set him free out of Prison: when yet there was no great probability that he should obtaine the Empire: being a man in the Armie, not so well knowne, or so much honoured, as (if opportunity were offered) to be able to carry it: but so it fell out that he obtained his desire. And divers had a private perswasion that this Parliament should set them free, and it hath proved answerable to their desire: And the like hope, they conceive for the future: that Your zeale will earnestly endeavour to finish, and perfect the worke which God hath called You unto: And they daylie pray, that God would crowne Your labours with happie successe.

The seventh consideration, let the Church consider what she looseth, and how farre she suffers, viz. the losse of some things that may be spared, and which God will make up in some thing else as good. If theeves come and take away some earthen pots, or pewter, and brasse, and such like things, and yet carrie away none of your gold and silver, no man would cry out that he were undone; because though he loose some of his goods, yet his treasure remains. Heathens accounted their riches to lie in the vertues of the mind, which made the Philosopher in the taking of the Citie, when his house was ransackt among the rest, and he lost all that was found therein; yet he comes out merrily among them that lamented their losses, and said he had lost nothing. And he gave this for a reason, those things are not mine to be numbred among my goods, which are casuall and subject to fortune; and if a Heathen, much more a Christian man may rejoyce, because his faith and hope of heaven cannot be taken away: his riches lie in Christ, his treasure is laid up in heaven, and no malice can reach that. Nay troubles further our faith and interest in Christ, for it befalls them that are going to heavenward, as it happens to children, who being sent of an arrand, if they meet with nuts, or flowers by the way, they loyter, and make no haste homeward, but if any thing fright them, then they run as fast as may be. So men in peaceable and quiet conditions, they make not such haste to heavenward, but if adversity or persecution befall them,

7. Meditation.

*Non est tuum
quod fortuna
facit tuum.
Vincen. spec.
moral.
Ubi fortuna
reliqua deprae-
datur omnia
atq; adimit
habemus ali-
quid in nobis
me ipsis tale
quod ferre aut
agere inuitis
non possit achi-
vus. Pl. r. de
tranquil. ani.*

them, then they mend their pace, and come and relate all to God their heavenly Father; and in this, or somewhat else he will make up their losse, for so he hath promised, *Zach. 10. 6. I will have mercy upon the house of Judah and Ioseph, and they shall be as though I had not cast them off, and I will bear them.* It is peculiar to men that fear God, to be so in affliction as if they were not afflicted; both because they are not overcome, or forsaken in their trouble. *2. Cor. 4. 8. 9.* And also to make up their losses in the world, God shews himself more present with them at that time, which makes them joyfull; and it is no more, then if a man were in a fair dyning roome, with much companie, and there is some speciall friend, whom he loves dearly, that calls him aside, to speak in private of businesse that neerly concerns him: and though he go into a worse roome yet he is well enough pleased. So God calls men out of much companie of friends, out of their houses and estates, and if they loose that way, yet if he will speak with them, and conferre with them about their peace, and comfort, and salvation in another world, this will make them *sing in prison, and sing in the dust*, and they will be as if they had not been cast off; and when God restores them the blessings again, they are fitter to use them. So that consider what thou loofest, and then withall consider what the Churches enemies shall suffer, and that will make thee patient: they shall endure not any light afflictions, it will fall heavie upon them; they shall not be bereaved of some lesser benefits, which they can spare: but God will utterly undo them. So he threatens, *Zeph. 3. 19.* in which place the Lord comforts his people, and promiseth to gather them that were sorrowfull for the *solemne assemblies.* ver. 18. *And to save her that hated, and gather them that were driven out, and to get them praise, in every land where they had been put to shame.* And for their enemies, this comes in, and is inserted, *I will undo all that afflict thee.* He will not onely impoverish them, or weaken their power; and in part pull them down that were so proud and loftie, but he will undo them: utterly ruine them, that they shall never be able to recover their strength and glory again; they shall never be able to molest his people again. And because a man may be undone in this world, and be brought down: and yet not miserable: for God may piete him, and comfort him: therefore evill

men shall be hated of God; and not onely punished openly before men; but a secret cuttle and plague shall consume them, and that in a fearfull manner; as you have it in *Zach. 14. 18.* This shall be the plague of all them that fought against *Jerusalem*, the Lord will smite them that their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth.

If the proud insolent adversaries of Religion would think of it, it would make them more mild and moderate: as the storie wrought upon a rough nattered King, so it might much more on meaner persons: *Sesostris King of Egypt*, did ride in a golden chariot drawn by foure Kings which he had overcome and taken prisoners, one of them as he was drawing in the chariot, often looked back, the King of Egypt asked him the reason why he looked back; He answered that he looked on the wheel, how quickly that part is below and at the bottome, which before was at the top, which resembles our condition: we were Kings that ruled men, and now we are forced to draw like horses: which did so daunt the pride of *Sesostris*, thinking it might be his owne case, that he freed them from that servile work. If our Egyptian task-masters had been as wise as this Egyptian Tyrant, they would (upon the like hints given them) have desisted from their crueltie, before they were enforced: but God reserved them for their deserved punishment.

*Intraens inquit
Rota volubili-
tatem in qua
circa ea que
summa fuerant
sunt una; co-
gito de nostra
fortuna.*

The eight Meditation, No trouble shall be too much, or too long; and if we were perswaded of this, it were no great matter to be patient. That we may see the truth of it consider, that onely is too much:

*8. Medita-
tion.*

1 That exceeds our desert, men that are punished more then their faults come too, that's injurious, and they have cause to complain: but in this respect, who can open his mouth to God? but rather let him acknowledge as it is, *Ezra 9. 13.* Thou hast punished us lesse then our iniquities deserve, and this may stop the mouth of impatience, that it clamour not against God.

2 It shall not be too much in regard of our strength, for though God lay burthens on us, yet not beyond our strength, for it would not suit to his own ends; that burden which is above our strength is impossible to be born, that which requires

Isa. 64. 9. 12.

a mans full strength, is very difficult, and will lie heavic, and that which is under our power is easie: now God will so proportion all our afflictions, that they shall not break our backs, and therefore he *will correct us in measure, Isa. 27. 7.* And let us see why men correct servants, or children, or punish enemies above measure, and we shall find that no such thing can fall upon God.

Plut. de ira
cobibenda.

Isa. 27. 4.

1 Sometimes passion so farre prevails, that men exceed in their corrections, and go so farre that their furie brings lamenesse, and they have cause to repent all their dayes of the hurt they have done to others. *And it is given as a direction to men to do nothing in anger, because they are sure to offend: say to thy servant, If I were not angrie I would correct thee.*

But God by reason of the simplicitie of his essence, and puritie of his nature, cannot be troubled with passions: *And furie is not in me, saith the Lord:* and therefore he is never angry without a cause, or doth his anger exceed the offence; and therefore the punishment is never excessive.

2 Ignorance of the fault not judging aright, or self love aggravating the offence done to our selves, makes men unreasonable in their punishments: but none of these fall upon God, and therefore he cannot erre, in any of his actions.

1 Cor. 1. 8.

Obiect. But hath not God afflicted his servants exceedingly, even more then they could undergo, passing their strength and abilitie to bear? *Pauls trouble in Asia was above his strength, and he was pressed out of measure.*

Ans. To which I answer, that he met with unreasonable men who knew no measure, and his afflictions were above his strength, as he was a man considered by himself; but God did more then ordinarily assist him, and he was able to do all things through Christ that strengthened him, *Phil. 4. 13.* And in the words before he speaks of being abased, and being in want: so that by his own strength he could not, but by a derived power from God, he could bear his crosses. And God hath vouchsafed to a Christian man, more strength then a naturall man, and one can do more then another. And to some that are religious, he gives not so much strength as to others: but when they are designed to extraordinarie labours, and also to suffer more then ordinarie, then God encreaseth their power. *Isa. 40. 29.*

31. He giveth strength unto him that fainteth, and unto him that hath none, he increaseth might; they that wait upon the Lord shall renew their strength: they shall run and not be wearie, they shall walke and not be faint. It is much to walk and to run the race of Gods commands, it is more to be able to do that, and carrie a heavie burthen; and most of all, to do both the former, and not be faint and wearie; and though we can do none of these of our selves, yet God hath engaged himself to enable us to all. So that it is all one, whether our burden be lighter, or our patience stronger; and so long as God proportions our calamities, to our strength, we may say he afflicts not too much.

Neither will he afflict too long, we are apt to cry, how long? and a little time seems long: but God that intends our good, must take a time answerable to his own intentions. Great corruptions, and dangerous diseases, that have long settled upon us are not suddenly removed; and though the Physitian finds the disease weakned, and wasted, yet he will not suffer his Patient to return to his former diet, and imployment; but will still keep him under his directions, to confirm his health, till the humours be settled, and his strength fully recovered. And so doth God by his servants, which makes him to take a longer time for the work; but if nothing else hinder, ordinarily the time of sorrow and affliction is but short: sometimes called a day, *the evill day*, sometimes a peece of a day, a night, for in the morning comes joy. Ephes. 6, 13.

Nay but a peece of a night, as Isa. 17. 14. *At eventide trouble, and before the morning he is not*: sometimes but a moment, Isa. 54. 8. it is there said to be a little while, a moment, and a little season; *For a moment in mine anger, I hid my face from thee*: and ve. 7. it is called a *small moment*. And if it be demanded, how this can be true, seeing the time of affliction is many times much longer? I answer.

1. In all the time there is much intermission, and many calm and quiet times, even during the calamitie: partly by ease from the pain and grief that oppresseth, and partly because of the joy and sweet communion with God, so that though the crosse be not removed, but lies many moneths, and yeers, as an Ague that holds a man very long: yet compare the well dayes with the dayes on which he hath his fits, and subdueth all that

time in which he sleeps, and eats, and is at quiet, there remains but a little behind : And so is the case with Gods people in affliction, whereby it appears to be but a little time, a moment.

And every one may in their own experience, assent to this truth, when the affliction is past : for when we look back, and see what good comes by it, how lusts were purged, or else prevented; graces cherished and increased, blessings (which were for a time taken away) being restored again are thereby sweetned, when we look back we can easily say the affliction was not too long, and it was but want of patience that made us complain.

But if we consider eternitie in which we shall reap the fruit of our sufferings, we may easily conclude, it is not too long. Shall God vouchsafe eternitie of perfect joy which shall not be mixed with the least sorrow, and shall we think much to endure for his sake a little sorrow, which is accompanied and sweetned with unspeakable joy? God forbid. And therefore if thou find thy impatient heart to murmur at afflictions, or at delays, cry down all such thoughts, and shame thy self for entertaining them.

And that we may see the peculiar comforts of Gods people the more clearly, let us consider what can be said of evill men, and it is true also of them, that their sorrow shall neither be too much, nor too long, but it is in a different sence, onely in regard of their desert; for God will do them no wrong to lay more in measure or continuance then they have deserved. But he hath no regard to proportion their calamities to their strength and abilitie, nor doth he intend their good, but the glory of his justice; and therefore to them there are not the same grounds of patience; and if you should visit one, if he were known to be hated of God, you could hardly bid him be patient and speak good sence. For what good could ye oppose against the evill he endures, for he neither in a good cause, nor in a good manner, doth suffer what is befallen him; nor can he look for comfort, nor expect an end, nor can ye speak to him, as men use to do to friends when they are sick, and bid him be of good cheare, and that there is hope that he shall shortly come out of trouble, and though it be sharp, yet it is like it will be short; none of these are true if spoken to an evill man.

For

For the sorrows of this world, are but as the leaves in comparison of the trees, that will fall upon him hereafter, and the great aggravation of his trouble is that God is his enemy, and will shew him no favour, *Jer. 16. 13.* to some of the Jews that went into captivity God shewed much favour, but others had none at all. Let me go into the darkeſt dungeon, nay into hell it ſelf if God promiſe to ſhew me favour, rather then be ſent to the eaſieſt priſon, or fall into the hands of the mildeſt keeper without his favour. *Joſeph* found favour in priſon, ſo did *Daniel* in the Lyons den, and the three young men in the fierie fornace, and it was eaſie to perſwade them all to be patient, for God did not onely honour them, but aſſiſt them in a ſpeciall manner; that they received much good by their afflictions, and came out with much honour, and God himſelf was gloriouſly made known to many, by the manifeſtation of his mercie to them. But evill men find no favour at all, if they be afflicted it is in anger; if the judgement be removed, it is not in mercie and favour to them, and in what condition ſoever they are in, they have no ground of contentment and patience.

It is a cutting ſpeech, and far worſe then their captivity.

But while I am diſcourſing of patience, leſt by being too long I put you out of patience, therefore I will now turn my ſelf to application.

For inſtruction, let me inform and adviſe you to take notice of your want, you need patience, and it may be your wiſdom to endeavour the ſupply of your want, elſe you cannot wait upon God in the way of his judgements. He that hath feweſt troubles, and the mildeſt nature, yet hath need of patience; we are ſoon weary of the lighteſt burdens, and ſoon moved with the leaſt injuries: and being once out of tune, we are hardly reduced to a quiet temper. And though good natures are not ſo ſoon moved, nor doth their anger ſo ſoon turn to ranker and malice againſt an adverſarie, yet nature having no ſupernaturall goodneſſe in it, patience muſt be a work of grace or elſe we ſhall not bear much. It hath been queſtioned by ſome, whether a man can have patience *ſine auxilio gratie*, but Chriſtians that are inſtructed out of the Scriptures, have learned that it is a fruit of the Spirit, *Gal. 5. 22.*

Uſe 1.

Aqui. 22. 4.
136.

That we may ſee this more fully, that patience which is naturall

Differences between naturall patience and the grace of patience,

naturall ariseth from the constitution and well tempered humours in the bodie, whereby the heat not abounding over much, a man is not proan to choller and passion, but hath a command over himself, and useth his reason in ordering of himself under his crosses, and having a stout and hardie spirit, bears what he cannot decline. But the grace of patience, is from God as well as faith, and requires the power of God to frame the heart to bear adversitie; and naturall meeknesse is not sufficient to enable him to suffer in a fit manner; yet all naturall abilities may afford matter of thanksgiving, and that in a twofold respect.

1. Though they breed not, nor beget grace, yet where a good disposition is, the soul is a plain smooth board, whereon a Painter may more easily draw a picture: and a harsh crabbed nature, is as a board full of knots, and rugged, whereon the Artificer cannot so well shew his workmanship; and though the power of God will shew it self wheresoever he intends to make a vessel of mercie, yet it is with more ado, and will cost a man the more sorrow.

2. Good dispositions sanctified become more usefull, and better instruments then ordinarie, in that they are more pleasing, and amiable to others, and so do win more respect to Religion, and become more gracefull, and gain more credit to the Gospel; whereas froward, and hastie, and passionate persons, are distastfull to others, and many times they are shunned even for their passions, men being too apt to look upon the blemishes of others, rather then their graces.

2. That patience which is naturall will bear some evils, but not all that God laies upon him; it may be he can converse quietly and calmly with friends, with wife and children, and in case he be provoked he can bear a great deal, and if any difference be, he will desire and embrace reconciliation; but disgrace and injuries for Religion he cannot endure, and greater troubles he will decline, by yeelding to evil men in evil and unlawfull things, and his good nature will not suffer him to contend no not for the faith, but that patience which is supernaturall, resolves to bear not one, but all crosses, and abides firm and constant in his Religion unto the death, and chiefly desires to be armed, to undergo those trials that fall upon him for Religion.

3. Naturall

Naturall Patience is not voluntary, but forced in such things as come from God, as Sicknesse, and Losses, he therefore suffers because there is no helpe; but a Religious man doth imbrace, and willingly undergo his burthen, and saith in a secret dispute, *Jer. 10. 19. Woe is me for my hurt, my wound is greivous; but I said it is my greife, and I must beare it. Plaga quæ mihi debetur*, as some translate it: It is greivous, but I must beare it. He concludes out of former reasonings; that he must beare it: God layes a necessitie upon him, and he layes a necessitie upon himself: his heart goes along with God, and he saith not onely, I must bear it, but I will beare it: *Mich. 7. 9.* and both cleares God, and condemnes himself, saying; *I will beare the wrath of the Lord, because I have sinned against him.*

A Naturall man is not voluntary; unlesse it be first, in sinfull courses, and then his inordinate lusts put him upon sorrowes, and disgraces, and troubles which he willingly undergoes: many men have suffered so much trouble for their lusts, which had it beene for Religion, they had been Martyrs.

Naturall Patience is sometimes voluntary, in reference to some Temporall good, which a man looks after: As being wounded in the legge; when it Gangrenes, he may patiently endure the cutting of it off, to save his life: And being sicke, a Naturall man may take bitter Pills to recover his health and the earnest desire he hath to live, may make him Patient. But Religion teacheth us willingly to undergoe Calamities, and to take up our Crosses upon better grounds, and for more excellent ends, then the gaining of a Temporall good. To omitt the grounds which have been handled before, I will a little insist:

First; In the great Evill which he shuns by suffering afflictions, he apprehends Gods displeasure, the terrours of an accusing Conscience, and the torments of Hell: If he to shunne afflictions should yeeld to do any Evill, or should betray the Truth, therefore to make himself the more willing, he sets before his eyes the fearefull case of *Judas* betraying his Master, and of *Francis Spira*, that to hold his Preferments, sinned against the knowne Truth in his recantation, and never had

F

good

3.

1.
Multa in laboribus & doloribus sustinent homines propter ea que virtuosè diligunt.
August. de patient.

2.

*Nemo nisi pro
eo quod dele-
ctus sponte sus-
cipit quod cru-
ciat. Biel. ex
Augustino.*

good day all his life ; and to shun these great Evils, he willingly suffers lesse : he thinks a Prison is not so bad as Hell, the threatnings of men, nothing to the frownes of an angry God: the lesse of all his dignities on earth not to be compared to the losse of heaven, and being put to it, that he must suffer the losse of one, he willingly chuseth to part with the lesse, *Ferre minora volo ne graviora feram.* So that if ye consider what he shuns, and what he hopes to gain, it is no wonder if he be not onely patient, but joyfull in tribulation. This made Martyrs to run to the stake and embrace the flames, and would not accept deliverance ; and if men did well consider, they would neither condemne them that are in trouble, nor say as *Peter to Christ,* *Pittie thy self :* and yeeld rather then run such a hazard.

4. The patience of a naturall man never brings true comfort to his soul, he never tastes of those joyes which God affords to them that suffer in a good cause. *Paul and Silas* are as merrie in prison as ever they were ; and *John in Patmos* knows more ravishing joy then those that lived in the Emperours Palace ; but such as suffer either for their offences, unlesse their patience did spring from a true root, it is impossible the fruit should be good. Faith and patience are coupled together, *Hebr. 6. 12.* and therefore comfort and patience are joyned together, *Rom. 15. 4.* *That we through patience and comfort of the Scriptures might have hope.* And then follows, *the God of patience and consolation* which concludes the point in hand, that no man, nor the mildest man, hath by nature the grace of patience : God is the author of it as well as any other grace, and therefore that every one should endeavour after it, in the use of the same means by which he looks for every grace.

Use 2.

The second Use is a reproof to all impatient persons. And here we that reprove others, have need first to reprove ourselves. It was a modest expression of *Tertullian*, who being to write of this subject, intimates that he was ashamed to speak, *Ne dista factis erubescant*, lest his actions should contradict his speeches ; and he be ashamed of his sayings. Let us all be humbled for our intemperate language, our unseemly gestures, our unfit carriage : we fall short of that quiet, silent temper of soul before mentioned ; our spirits are full of bitterness, our mouths are full of complaints : what a shame is it to see a Christian like

Hercules

Hercules furens? or like *Solomons fool*. And if men do not break out so inordinately, yet it is too common to hear some with *David* crying out, *Oh my son Absolon, would God I had died for thee; Oh Absolon my sonne*. Or with *Jonah*, *Oh my gourd, I am not able to endure this heat, seeing my gourd is taken away, take away my life also*. *Oh these daughters in law*, saith *Rebecca*, *I am wearie of my life because of them*. Others in our dayes say these are pitifull times; trading is decayed, the treasure of the Kingdom is exhausted, all things are out of frame. In these and the like expressions, where corruption appears, I am now to speak to it by way of reproof.

The causes of Impatience are,

2 Sam. 18. 33.

Iona 4. 8.

Gen. 26. 35.

Cap. 27. 46.

I.
Foure causes of
impatience.

1. The crosse lies in somewhat that is too dear unto us, and self-love may be the cause of this impatience; *Rachel* mourns and will not be comforted for her children: *Jacob* is impatient of *Benjamins* going out of his sight; and the reason is, he loved him more then was meet. And when once we are lost in our affections to any thing, the crosse proves heavie, and we pull it upon our selves. It is just with God to punish us in that thing we idolize. And if we cannot moderate our affections, we pull a double evill upon our selves. 1. To be bereaved of that which is dear unto us. 2. We shall not be able to bear the losse of it. If we joy too much in any thing, when we loose it we shall mourn too much: and then in stead of pitie from friends, we should have a reproof. Impatience discovers men, for you shall find that in some things they can bear it better then in others, and if they be most rachie, and peevish, when crossed in matter of profit or pleasure, or name and reputation: a *Heathen* concluded, that then they are covetous, or ambitious, or luxurious. An impatient man is gultie of a double fault, one past in his irregular affections, another present in his ill carriage to God, or man, in the losse of that which is taken from him.

2. Another cause of Impatience is ignorance of God, when we see God in a crosse we submit; but if not, we are perverse. We see a great deal of difference in *David* towards *Shimei*, and *Nabal*, both of them give him ill language, and *Shimei* was worse then the other, yet he is more patient towards him then *Nabal*, and the reason is, he saw God more in his reproachfull termes then the other: *God hath bidden him curse*, saith he, and there-

therefore he will bear it. If a man meet the King, and know him not, he will not give him due reverence: And if we acknowledge not God in our crosses, no wonder if we be impatient. It is in this case, as with the owners of the *Asses colts*, if you say the Lord hath need of him, they will let him go, saith our Saviour: so when we part with our estates, if the Lord have need of them, let them go. Let us offer as *Arannah* did, our barnes, and all that is on the barn-floore, our oxen, or any thing we have: but unlesse we know it is the Lord that requires them, we shall hardly submit, and scarce then, unlesse nature be subdued by a higher and more powerfull principle.

3. A third cause of impatience, is the distemper of the constitution of the bodie; for it comes from passion, and that is from the passive principle in man, where choller abounds, there the soul works distemperedly: for all actions taste, and have a tang of the humour that is predominant; and though passions and passionate expressions are to be ascribed to the mind, yet all actions elicited, and acted by the bodie, partake of the naturall temper: It is inbred, and setled, and hardly overcome, and so it is both a sin, and a great affliction to them that are sensible of it. Passions are the feet of the soul, they are in the sensitive appetite, and when they grow inordinate, they are the diseases of the mind, the depravers of reason, the disturbers of the understanding, whereby wise men speak nothing, do nothing, like themselves. It is a weaknesse to have passions, a greater weaknesse to be conquered by them. Therefore when the people gave too much to the Apostles, to take down that opinion, they alledge they were men subiect to like passions as themselves: intimating that it is a weaknesse, and belowe a wise man to have passions in him. And for conclusion, consider that when we are commanded, to possesse our souls in patience, it appears that by passion, and impatience, we are dispossessed of our souls, of our understanding, of our joy, and comfort, and peace, for that time that passion bears sway. A patient man doth quietly injoy himself, his comforts, his friends: but if passion possesse thy impatient soul, it will play the tyrant, and turn thee out of all: thou art like him that was possessed by an evil spirit; and we find that he did tear himself, so impatient persons wound, and cut, and vex themselves: and it is said that none

Act. 14. 15.

Luk. 21. 19.

Mark 5. 2, 3.

none could bind him, *ver. 3. 4.* rage will break out, and will not be restrained. *I would kill a man in mine anger,* saith *Lamech*, *Gen. 4. 2. 28.* I will go mourning to my grave, if ought but good befall *Benjamin* by the way, saith *Jacob*. When men give way, and let the rains go, their passions runne like wilde horses: in which case men are burthensome to themselves and others; he that was possessed of the evill spirit was among the tombes; but these are among the living, and molest and grieve most those that are nearest to them.

4. A fourth cause of Impatience is, the crosse comes suddenly, and takes us unawares. We break out before we consider of it; passion surprizeth a man, as a thief that robs him before he could make any resistance. It were good we did think beforehand of the evils of the day, of the crosse occurrents that may fall out in our callings, and families, and occasions. Collect thy spirits, and consider there may be, and it is like there will be some untowardnesse in servants, some undutifulnesse in children, some unkindnesse in husband, wife, or friends, arme thy self against all, and be prepared. Think with thy self, God could have matched all good husbands and good wives together, and could have given to all good parents, good children; and faithfull servants to the masters that fear him; he could have put all sweet dispositions to have laid together, and enjoyed a happie neighbourhood: but divine providence hath disposed otherwise to try our patience.

Having gone through the first part of the dutie of waiting upon God: I now come to the second, which is a cheerfull expectation of good. If we were never so patient in bearing evill, and yet did not keep up our desires and affections, we failed in our waiting; for there ought to be a certain and a cheerfull expectation of such future good things as God hath promised.

The Church
her hope.

1. It must be a future good we hope for, not present, which we do enjoy already; and it must be promised, else we build without a foundation. Presumption roves abroad at large, but hope looks for a promise. There is a double object for our hope, one is principall, and that is God himself, I hope in God as well as I do beleve in God: the other is the next object, and that is the promise of God. But because the three divine graces (whereof hope is one) are immediately fixed upon God himself,

Objectum spei.
1 *Proximum.*
2 *Principale.*

self, therefore we hope in God promising eternall life and all good things in the mean time : hope gives God the honour of his bountie, for it expects the blessing included in the promise, and faith gives him the honour of his truth ; for it credits God in all things spoken by him : and love gives him the honour of his goodnesse. Hope is not mercenarie and yet waits for a blessing, for when God vouchsafeth to give us great and precious promises, it were ill in us not to expect the performance of them.

2 Pet. 1. 4.

They that hope and wait, have strong and well ordered desires, strong graces, and strong affections : else delay would beat them off, for many of the promises of God beare a long date.

But in hope there is a certain expectation of promised blessings, and that bears up the spirit : hope in God can no more be disappointed then faith can be deceived, for hope is the expectation of things beleaved, and faith is the substance or ground of things hoped for : both of them are in God immediately, and both of them are fixed upon promises, both begin and end together ; and both mutually strengthen one another.

Heb. 11. 1.

Rom 8. 19. the earnest expectation of the creature waiteth. That which is there said of the creature or creation in generall, is true of a godly man, nay it is a lively description of him, for he waits, and he expects, and he is earnest in his expectation. The word signifies such an earnestnesse, as make a man to thrust out his head and neck to look towards that place, whence he expects a messenger to come with good tydings, as the mother of Sifera looked out of her window, and said, why do the wheels of his chariot tarrie so long ? So he that hopes, looks up to heaven, and looks out to all means that may further his desire, and watcheth and waiteth till God answer him. Presumption and despair are both of them contrary to hope, one hopes inordinately, and the other not at all ; indeed neither of them hopes, but presumption seems to do it, and looks like the grace, and yet is farre enough from it : both are bad, but the very name of despair seems more horrid. Presumption is more common, and kils ten to the others one : Both of them lead to one end, but not by the same way. Presumption goes about, despair directly

Matthew 11. 12.

Judg. 5. 28.

to condemnation. Presumption lifts men up as high as heaven, and then lets them fall as lowe as may be: Despair throws them directly down to hell; in neither of them is the earnest desire or certain expectation of a hoping man. And as before you had the difference between the grace of patience and naturall mildnesse, so here again take notice of the grace of hope, differing from presumption.

*Ascendunt ad
caelos per pre-
sumptionem
descendunt ad
inferos per de-
sperationem.*

1. True hope is accompanied with humilitie; passion, and presumption, and pride go together: and patience, and hope, and humilitie are united; he will lie lowe, and *kisse the dust if there may be hope*. God first casts a man down, and then lifts him up, and so we come to hope. But a presuming man is first lifted up, and then cast down, and his hope vanisheth.

Lam. 3. 28.

2. True hope is industrious, but presumption is lazie; a presumptuous man thinks it an easie matter to be religious, and to get to heaven: despair judgeth it impossible, hope conceives it difficult, and therefore labours with all diligence to obtain what he looks after: he that hath this hope purgeth himself.

1. Iohn.

3. True hope is a solid quickning grace, that bears up the spirit in evill times: *It is a lively hope*, such as the world wonders at; for whereas nothing but the possession of good things will satisfie, hope of heaven comforts the heart, and he lives upon it, and esteemes it a large portion, *He rejoiceth under the hope of the glory of God*, for he knows he shall not be ashamed of his hope.

1 Pet. 1. 3.

But evill men that hope after heaven, though God never made them any promise of it, nor are prepared and qualified by the work of regeneration; this hope is compared to a *spiders web*.

Rom. 5. 3. 5.

1. She make a web out of her own bowels, so this hope is from their own imagination, it is of their own begetting, it is the fruit of their own brain.

Iob 8. 14.

2. And though the spiders web be curiously framed, yet it onely catcheth flies: so hypocrites look after ceremonies not substance, and such have the greatest care of the least matters, and least regard to the greatest.

*Hypocrite cu-
ram habent
maximam de
minimis mini-
mam de maxi-
mis. Vincent.
spe. moral.*

3. The spider is full of poyson, and remains in a dustie, nasty hole, though she work never so curiously.

4. She gets to the top of the window as high as she can; and then

then

then when she falls, she falls to the bottome, for nothing staves her.

5. When the besome comes, she and her webbe are swept away, and she is troden under foot: so are all presumptuous hypocrites, in whom there is no work of saving grace, they resemble the spider in all these particulars. But where a well grounded hope is wrought by the Spirit of God, they are firm, and their expectation shall not be cut off: when the world shall be in a confusion, when earth and heaven shall be shaken, when evill men shall be hopelesse, and helpelesse, the Lord will be the hope of his people.

Prov. 23. 18.

Isa. 3. 16.

The third & last case propounded and resolved.

And seeing there is in every one that waits upon God both a patient bearing of evill, and an expectation of good: if these be severally considered, it may be demanded, which of these two do most try us? whether the present evill that is upon us, or the absence of the good desired? whether the want of the Reformation promised in the ninth verse, or the evils that fall upon us, till God punish and pull down his enemies, mentioned in the text? whether the want of the presence of Christ, or the incumbrances of this world can best be borne?

For answer hereto we will state it, and then determine it: laying down the effects of both, and compare them together, and hereout will arise the conclusion.

1. Evils cause pain of bodie, and sorrow of mind, and they may be so violent, as to disturbe the whole man, in such manner as he hath no joy in any thing: but may be wearie of himself, wearie of living, wearie of the world, and none can tell the weight of such burthens as many do bear, and have been long exercised with in this kind; but you shall find the want of things desired cause fainting of the spirits, *The deferring of the hope makes the heart sick.* In every sicknesse and pain the heart is not sick, for it comes to the heart but a little before death, and then it is more dangerous; for then men faint, and go away: and this being worse then the other, it is more grievous to bear it. But when we speak of heavenly things, you must not apply it to naturall men, for they have but weak desires that way, nor must we understand it of men under the burthen of their sins, in the time of humiliation, *for a wounded spirit who can bear?* but if you speak of men that have strong desires to some good,

Prov. 13. 12.
It must not be understood

1. Of naturall men.
2. Not of good men under humiliation.
3. Not of such as have not strong affections.

good, and have some pressures by reason of some evill, or if you understand it of religious men, having passed through the work of humiliation, it is more easie to bear evill, then to wait till the promised good be enjoyed; but yet you must suppose affections to abound in them, or else their desires are not so strong. And the Apostle in that text, *you have need of patience, that after you have done the will of God, you may receive the promise:* seems plainly to determine the point in hand, that it is more to wait till we receive the promise, for when he spake of *spoyling of goods* and those afflictions he said nothing, but when he comes to this, then he tels them they had need of patience, no doubt the other did require patience, but this more then ordinarie.

Hebr. 10. 36.

Verf. 34.

2. Evils that fall upon us, or are coming towards us, we flee from them, there is *fuga mali*, and after good things we make haste; there is *prosecutio boni*, now from the manner of flying from evill, and following after good, we may determine the question, if a man flee from a Bear, or any dangerous beast, he makes haste, till he be gotten a good distance from him, and then he goes softly. In pursuit of good things we grow more eager and earnest, for at first we do not fully understand and perceive the excellencie of them, till we are well acquainted with the wayes of God, we know not the sweetnesse and worth of his love. Therefore distinguish of the time, at first evils coming on us with their full power, do much affect us, and require all the patience we have, but afterwards some troubles become more easie, as the prison to him that suffers in a good cause, becomes as his own house, and doth not so much perplexe. Good things upon more full knowledge, are more earnestly longed for, and the desires encrease; and therefore such as are bent upon heaven, and the assurance of Gods love, and pardon of sins by Christ, they are compared to hungrie and thirstie persons, which must have somewhat to satisfie them, and that presently, or else they die: therefore as at first some evils do much try our patience, so good things at last do more put us to it, and it is harder to wait.

3. Heaven hath more force by an attractive power, to draw our desires, then Hell hath operation by way of terrour; for faith, and love, and other habits of grace are effectuell in their

G

kind,

Psal. 42, 1, 2.

kind, and have objects to elicit their power, as well as any naturall affections. Heaven upon a heavenly mind, hath such an influence, that it draws up desires more strongly then the Sun the moisture of the earth, and when desires are strongly set, and are in their motion, it is a painfull thing to have them stayed. A traveller that minds home, and is drawing homeward in his journey, and is detained against his will, counts it an uncomfortable condition, and wisheth often that he were in his house, and so did *David*, *My soul pants after thee, O God: when shall I come and appear before God?* The hatred of *Saul* was a great calamitie, but the desire of Gods presence in the Sanctuary and having the Kingdom, did work more upon him. The fear of hell troubles not neer so much, as the want of heaven.

*Si injuriam de
posueris ultor
est, si damnum
restitutor est,
si dolorem me-
dicus si mor-
tem resuscita-
tor est. Tertul.*

4. For the bearing of evill, there are more grounds of patience then for the enduring of the want of good desired: for the evill that is upon us, may be made up in somewhat else as good: if a man be sick, or impoverished, or imprisoned for Religion, there is sufficient cause to rest contented, and bear it patiently, both because he honours God, and therein he is to rejoyce, and also he may have somewhat that may be as good as health, or libertie, or wealth, and he may be in better state; but when the soul desires heaven, or the assurance of it, and desires the sence of Gods love in Christ, if he attain not to it, there is nothing can be had equall or near as good; and offer what you will in stead of it, it is despised. If *Jacob* desiring *Rachel*, cannot be satisfied with *Leah*, much lesse can the heart be satisfied till it have the graces it desires, and all the good things that are contained in the promises, and at last the glorious presence of God in heaven. And it is no sence to say to a man, be patient though God love thee not, and although thy sins be not forgiven, yet thou may do well enough, this would be odious even to every man; because reason and naturall conscience will tell him, that the want of these will make him miserable. All that could be said is, that though he have not these blessings as yet, he may in time obtain them, if he wait on God in the use of his ordinances.

And from the forenamed particulars, the heart that is set on heavenly things, is ready to breake out, and say, I am not able to wait and be patient till I receive the promise, my heart

heart is ready to breake, and many times I thinke it belongs not unto me, what shall I do?

For answer; Let us first qualifie the matter, asswage the griefe, and then (if we can) heale the wound. To asswage the paine of this impatient heart, that cannot waite till it receive the promise: consider, this Impatience is not sinfull, nor dangerous, but it ariseth from the most heavenly temper of the soule, strongly bent to have as soone as may be, a large portion of the favour of God in Christ, and it is the ardencie of love, that makes the soule restless, and if there were not much love, there could not be these desires.

*Ans.
The Church
sicke of Love.*

All Impatience, comes either from necessitie, as a hungry man cannot stay any time, but must have meate presently, if you tell him, you will a weeke or some few dayes hence, bring him meate, he cannot have patience: or Secondly, from Love as a loving wife, whose husband is gone into a far Country, she longs for his coming home, and takes little joy of any thing, till she see him returned; if she did not love him so much, she would not be so troubled: And so is the Church impatient, till Christ come to her; which ariseth from that exceeding love she beares to him, and because love admits of no long delay, therefore if you aske, why the soule cannot be more patient? I answer, because she is sicke of Love, and so the Church is not ashamed to professe, *Cant. 2. 5.* And as Christ spake in another case; so I may speake in this: This sicknesse is not unto death, nay it is the beginning, and a good measure of eternall life. Oh! if I knew it were no worse, it would abate my griefe. For thy satisfaction, I will breifly describe what it is to be sicke of Love; that thereby thou may judge of that impatience that comes from Love.

The soul that hath a more full apprehension, and a clearer light, to see the admirable excellencies of Jesus Christ, is rapt, and ravished with love towards him, and love being the commanding affection of the soule, is carried towards him in an unresistable manner; for Love is strong as death, and will not endure any thing to come betweene it and the object; Love carries the soul out of a mans self, and placeth it upon the partie loved, it makes it to be in two bodies.

It is pleased, and delighted in the object; it feeds it self with present

*Amor ponit
amantem ex-
tra se. Aquin.*

*Amor est sui
pabulum.*

present contentment, and hope of future enjoyment ; it thinks often of the divine perfections that are in Christ ; it beholds him in all his works with admiration, especially in that which was his Master-piece , our Redemption ; It views his rare properties of goodnesse, holinesse, puritie, meeknesse, humilitie, &c. And all set in the sweetest and most amiable disposition that ever was ; it observes with what a Heavenly disposition he conversed among men, how willingly he instructed them in the mysteries of salvation, how readily he condescended to the ignorant and weake, how gracious he was to great offenders when once he saw them penitent, how wisely he answered the questions of his cavilling adversaries, and put them all to silence : *Matth. 22. 46.* Whereupon it concludes, not onely in point of affection, but Judgement, that he is the cheifest among ten thousand : *Cant. 5. 10.*

And if God should shew us his glory, and make all his good to passe before us as once he did to *Moses : Exod. 33. 19.* yet we could not thinke well enough of him, for our thoughts could not comprehend his excellency, nor could we love him according to his worth, and therefore we cannot erre in our Love : It is no blind doting affection, as for the most part is among friends. The Church may give full scope to her affections, and she is so farre from longing too much, she can never love enough, but her love being well grounded, she is constant, and firmly settled, and if she think any thing should separate it would be as death, and delayes is very irksome, she longs for her Saviour, and knows reason for her longing, (which women with child do not) and yet if they be not satisfied, they will miscarrie : so the Church in her longing agrees in the perill, but differs in the cause. And the Church is sick, partly because the object of her desires is so glorious, that it overcomes the spirit, as the very smell of strong water will overcome the brain, and the glorious beams of the sunne will dazle the eye. So Christ the King of glorie, offering himself to his Church, doth amaze and overwhelme the soul more then *Saul* did *David*, by offering him his daughter to wife, and to make him son in law to a King. And also the want of Christ works in the soul as a disease in the bodie. The feares and cares in the Church (which are in every beleeving heart) lest she should not enjoy Christ,

Christ, are as the cold fits in an Ague, and by such faintings, such pantings, and short breathing, you may easily conclude there is sicknesse; and every soul in such a case discovers love, for it cannot long lie hid, and such as are sick of love, are sick for Christ, and long after him, and languish for him, and will never be cured till they enjoy him; and it is no wonder if they be impatient, nay it were not well if it were not so. If any that have enjoyed God in his ordinances, and found the sweetnesse of them, should be debarred for a yeer or more from the Word and Sacraments, love would make the soul impatient of that time, and account it very long, and cry out with *David, Psal.* 42. 1, 2. *When shall I come and appear before God in Zion?* And if in the lesse, then it holds in the greater, that the time seems long till we enjoy Christ. And as the former, so this comes from love, and they are sick of love that find it in themselves. And it will further appear:

1. In the ordinarie times of meeting, love will not suffer us to stay away, unlesse in case of urgent necessitie, for as the persons that are in love, cannot but go to meet each other, so the beleever cannot stay at home when occasions of meeting are offered: where Christ is, there she would be, and therefore according to his own direction, she goes to the Shepherds tents. *Cant.* 1. 7. where she is not satisfied with the place, nor the dutie, nor the ordinance, but she must injoy Christ himself, she must see him, and hear his voice, and her heart is therewith contented, and burns within her: if either he be silent, and will not speak, or if he hide himself, and will not be seen; or do appear frowning, then she is down in her spirit, and much dejected, she mourns secretly, and is sick at heart: she presently apprehends his anger, and would do any thing to appease him; she would humble her soul as lowe as may be, and kisse the dust, if there be hope that he will look kindly again upon her, *Lam.* 3. 29. and till she see the light of his countenance, and behold his power and glory in the sanctuarie, as in former times. *Psal.* 63. 2. and till she find the joyfull sence and feeling of his loving kindnesse in her heart, she mourns as a woman forsaken or divorced, takes joy in nothing, is very impatient of his absence, but never blames her Saviour, but imputes the cause of her sorrow to her own ill carriage and misdemeanour; and there-

thereupon she takes up new lamentations, over her old corruptions, and gives not over her confessions and prayers, till he again return to her in mercie; which when he pleaseth to do, she is the more joyfull, by the driving away of her former fears and griefs: and as friends meet more lovingly, and greet more heartily after a time of absence, so do Christ and his Church, the Father and his prodigall sonne, make not more merrie, the Bridegroom and the Bride rejoyce not more, then Christ and his Spouse do upon their renewed amitie, and agreement.

Cant. 2.14.

Cap 5.16.

2. In times and occasions extraordinarie, if she sees her Saviour in any mercie, in any joyes of the spirit, or in any deliverance, or in the granting of her requests, especially in such things as respects her soul and salvation: she is moved, her blood stirs within her, and all the powers of her soul are quickened and revived, if she hear him speak, not onely in the sound of words, but the efficacie of his spirit, she cannot sit still, but riseth and cries it is the voice of my well-beloved, *Cant. 2.8.* And if these two senses, which let in, and let out love, were not exercised in seeing and hearing Christ, she could not with any patience wait for him; *Let me see thy countenance, and hear thy voice, for it is sweet and comely.* But these stay her heart, and therefore we from hence conclude what she is sick of. A Physitian knows the disease, and by the operation of his medicines, he still is confirmed in his knowledge; for if hot things do good, then he knows the disease comes of cold causes: so if we would know whether we be sick of love, observe what allayes thy grief, and what encreaseth it, if nothing but the fruition of Christ himself will cure thee: and secondly, nothing but that which is next to fruition, namely, seeing and hearing of Christ will asswage thy distressed heart, then know thou art sick of love.

Ob. But then it may be thou wilt reply and say, this is poore comfort to tell me that I am sick, I knew that before, and my griefs plainly shew it.

Ans. I answer: that to know thy particular disease is more then to know in generall thou art sick, and it is a skilfull Physitian that can discover the disease; and if before or now thou knowest this, thou may for ever rejoyce: for wheras many are

sick

sick for the satisfaction of their lusts, as *Ammon* for *Tamar*, thou art sick for Christ, and shalt undoubtedly be cured. This disease shews not weaknesse, but the excellencie of the temper of the soul, and being so noble a disposition of an heavenly heart, is not properly a disease, but onely by way of resemblance, as sick persons longing for somewhat, so is the soul for Christ. But as the fruition of the Bridegroom can cure the love sick Bride, so Christ onely must do it; the Preachers of the Word are but the friends of the Bridegroom, and cannot do it: but let me do a friendly office, I will bring thee before him whom thou lovest, and put a few words into thy mouth which thou must utter, I will frame thee a short Petition which thou must thy self deliver.

O my Saviour, my Joy, my Crown, the top and height of all my hopes, thou hast ravished my soul with thy divine perfections, and raised my poore lowe spirit to an higher pitch then ever by the power of nature it could have attained unto. I did affect such things as pleased my eye, and eare, and should have doted to this day upon sensible objects, but now I see that all things under the Sun are meer vanities, fading flowers, and perishing delights, thou hast revealed better things unto me, and I see by a new light the things that concern my happines; thou hast set before me the joyes of heaven, and hast shewed me the excellency of that estate, wherein the soul enjoyes communion with thee, and now I do condemne all my former sinfull delights, and being grown to yeers of understanding, I admire how simple I was when I was a child: but much more do I wonder at the foolish delights of my unregeneracie, I find all things that then did possesse my mind, to be in comparison of thee, no better then childish toyes, I now relinquish and renounce them, but my heart is stirred with restlesse desires after thee, and oh how am I pained till I come unto thee; and how am I more unquiet in my thoughts, then when I slept securely in my sins, how is my spirit reaching after that which I cannot compass, nothing but thy self, O my Saviour, will satisfie, and while I am absent in the bodie, how shall I do to live without thee? especially seeing I am in the midst of so many adversaries, that daily grieve my soul, sometimes I hear men blaspheming thy blessed name, others are breaking out
into

The love sick
soul breaths
out some such
ejaculations.

into odious and disgracefull speeches against thy truth, and the wayes of Religion, other fall upon thy people, and offer them all the hardship and ill usage that wit and malice can devise, and thy poore Church is as a ship upon the Sea in a storme, as a traveller in the wilderness in a mistie dark day, as all creatures in Winter that are half dead for want of the heat of the Sunne, thy turtle Dove is frightened by every ravening bird, thy flock is exposed to the rage of each devouring wolfe; and what with fears that do fall upon my trembling heart, and the want of good that my spirit is set upon, I am restlesse, and know not what to do; tell me, O thou whom my soul loves; how I can be patient and wait till thou come unto me, though thou should be as a young Hart, and a Roe upon the mountains,
Cant. 2. 17.

Christ by his
 Spirit will re-
 turne some such
 answer.

O my Spouse, my welbeloved, how am I troubled for thee, how do I grieve with thee, how willingly would I ease thee of thy fears and griefs, if I had not other works in hand that must not be hindered, I would soon deliver thee out of thine enemies hands, but that I purpose by thine afflictions to raise thee to greater honour, and to bring them to greater shame; I will in due time come and wipe away all thy tears, and remove all thy fears, and put thee in possession of glory. And for the quieting of thy longing desires, and setting of thy impatient heart, remember; it was honour enough unto thee, that I espoused thee unto me, that I entred into covenant with thee, and am become thine, and thou art mine, I loved thee when thou wast naked, deformed, and in thy blood, I found thee poore, and have enriched thee; a miserable captive, and have ransomed thee; I laid down my life for thee, and let out my own blood to cure thee, thou art dear unto me, and precious in mine eye, thou shalt be unto me as the loving Hinde and pleasant Roe, and I will delight in thy love continually, and that our joy may be full, I will a while defer our marriage, that thou may be made more beautifull and more pleasing to me, I will remove every spot and wrinkle, all thy sins and the fruits of them both from soul and bodie, and think not the meane space too long; but consider, that there will be time enough for our embracings in another world, eternitie will give thee thy full content. And till then, if enemies defame thee, I will clear thy

thy innocencie, if they do thee wrong, I will right thee; if thou loose any thing for my sake, I will abundantly recompence thee, I will be better unto thee then friends, children, pleasures, preferments, I will stay thee with flagons of wine, and comfort thee with apples; I will refresh thee with the best dainties that heaven can afford, I will not estrange my love from thee, and though thou canst not enjoy me fully, yet we will see one another, and daily speak one to another; thou shalt be as neer me as is possible, I will set thee as a seal upon my heart, and a signet upon my hand, I will look upon thee and love thee: all the promises contained in the Bible, I make over to thee, and because they are thy portion, I have given thee a heart to studie them and peruse them, and all the good contained in them at my coming I will bestow on thee: and whereas malefactors never long for the coming of the Judge, but the innocent who hope to be absolved, therefore I have put it into thy heart to cry, *Come Lord Jesus, come quickly.*

We may with Cynicke light a candle at noon day & search for a man that is sick of love, and impatient for want of heaven.

And now to wind up all in a brief application. He that waits upon God must stand before him upon these two feet, his patience and his hope; and such as want these graces cannot attend him: and if there were no other motive then the doing of this service, it might be sufficient to perswade us to labour for them. But leaving the particulars, I urge the main dutie of waiting upon God.

1. It is a service wherein all the servants of God in all ages are put together, they must all draw in this yoke: the Jews waited long for the promised Land; and longer for their Messiah. Old *Jacob* upon his deathbed uttered this sentence, *O Lord I have waited for thy salvation: Simeon, and many others waited for the consolation in Israel.* Some have waited long for health, for employment, for preferment, others have waited for knowledge, for pardon, and assurance of Gods love; all wait for heaven, and the fruition of God: therefore let none object against it, seeing it is a dutie in which all are engaged.

Luk. 3. 25.

2. It is a dutie high'y commended, and shall be liberally rewarded. God is the bestower of blessings, and his wisdom can find the fittest time to give them in; and he that quietly waits, honours God and shall not loose by it: Blessed is the man that waits on God. Every man that prayes and seeks cannot wait.

1sa. 31. 18.

H

We

Isa. 64. 4, 5.

Tu dignus es
ad accipien-
dum etiam non
petens.

Iam. 5. 7, 8.

Isa. 37. 3.

We must learn self-deniall, else the want of blessings will make us impatient; the longer we wait, the greater will be our reward. *It hath not been perceived by the eye, or eare, what things God will give to them that wait for him:* and then it follows, *Thou meetest him that rejoiceth.* God will do great things for such as wait for him, and he will meet them in the mid way: when they think God is not mindfull of them, he is coming upon the way with a blessing in his hand. He that waits, is best prepared for deliverance when he mentions it not. A hastie suitor moves the King for a reward of his service, but he sped nere the better; for *Euripides* standing by, and saying nothing for himself, did by his silence obtain that which the other moved for; and when the King gave it, he gave this testimonie of him, *Thou art worthy to receive it,* even because thou dost not ask it. Such as are afflicted, should pray to be bettered before they be delivered: every one now would be glad of quiet times, because of trading and their temporall estates, pray to receive good from God by these troubles, and wait for thy deliverance.

3. If we wait not patiently, we run upon our own danger, the husbandman after he hath sowne his ground, yet waits till his corn be come up, till it be full ripe, and will not reap before the harvest. A woman with child desires to go her full time, though she carrie her burthen, and treads many a weatie step: yet she would not come before her time, for she knows it would be dangerous to her self and her child. The Church of England is now great, and we hope ere long will be delivered of the goodliest and fairest Child that ever she brought forth: and we have need to be put into a posture of patience to wait Gods leasure, till he gives strength to bring forth the Child of Reformation which lies struggling in the wombe.

Errata.

Pag. 5. lin. 6. for misse are belowe, read misse blowe. p. 11. for is this, r. this is impatience.

FINIS.

³³
Gods Providence,
A
S E R M O N

Preached before the Honourable
House of COMMONS, at their
late solempne Fast, Decemb. 28. Anno 1642,
in S. Margaret's Church at Westminster.

God for man / how precious

By E. D. CORBETT, fellow of MERTON
Colledge in Oxford.

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Printed by Tho: Badger, for Robert Bostock, dwelling in Pall Mall Church-
yard, at the signe of the King's head, 1642.



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To the Honourable House of
COMMONS, now assembled
In PARLIAMENT.

THe same reason which first moved me to undertake this work, makes me now such as it is to publish it, Obedience to this Honourable House: which did then answer those discouraging arguments of my great imperfections, the want of my study, my little acquaintance in practicall Divinity, And doth still excuse me in any thing else but Sin. For I have taught my eyes to read much Divinity in Mans command, I can deny my selfe to serve my Superiors ; Indeed the voyce of God makes me deaf to Humane Institutions: And when Heaven speaks, I do not understand the language of the World : Disobedience in such a case is Devotion, and the greatest Rebell, the best Christian. If no other motive could subdue
my

The Epistle Dedicatory.

my thoughts to this beleefe, S. Paul is plain and positive in my Text, shewing the vanity & deceptfulnesse of all the Creature's excellency: the power, weaknesse; the riches, poverty; the wisdom, folly: That God alone is power, and riches, and wisdom, and all things. And surely this argument deserves the severest study, the most holy Meditations of every child of Adam, and therefore cannot be unwelcome to a great Councel of wise Senators, who have received a large measure, a full cup of Divine Providence, and in sight of Rome continue succesfull. In which discourse I proceed as much as my memory would give leave by example, and matter of fact, which brings the Conclusion to our bosomes, and is more working than speculation. The unskilfulness of the pen I hope will not take off from the power of the subject, the rude clothing cannot more offend the eye than the pretious body may affect the heart. In which assurance I remaine

Your unworthy servant
EDW. CORBETT.



Gods Providence.

A Sermon preached at the late Fast, before the
Honourable House of Commons.

1. Cor. 1. 27.

— God hath chosen the foolish things of the world to confound
the wise. —

HAD we no other light but that of Nature, and no other writings but the book of the world we might read a God and see his Providence: But to find a Saviour, to know a Gospell, to understand the mysteries of Salvation, is above the Art of humane learning, the spirit of God must be our Tutor therein, and the Holy Scriptures only can teach and give us such a lesson: For God hath hid those secrets from the Scribes and great Philosophers of the earth, he hath cast away the understanding of the Prudent as the Apostle speaks. And hath chosen the foolish things of the world to confound the wise.

*Math. 13.
17. & 106.
3. 4.
1. Cor. 2. 10.
Job 5. 39.
Matth. 13.
1. Cor. 1. 19.*

My text is of that Nature as will not easily admit a Division. I shall therefore insist upon three Propositions, which I conceive do naturally arise, and which I hope will give the full sense and scope of the words.

First *Ελεγαν* hath chosen: Imports Gods eternall choice, the

B

Councell

Gods Providence.

Councell of his will, his Providence by which he rules and governs all things, and therefore thence I shall take this for my 1. Proposition.

PROP. 1. *Gods will hath an effectuall Influence upon all the Creatures.*

Secondly, *Μορὰ τῆ κοινῆς* the foolishnesse of the world: that which in the Iudgement of worldly men is vaine and foolish by Gods power is of great value and vertue: whence I raise this 2. Proposition.

PROP. 2. *Foolish things in the Iudgement of the world, are in great esteeme with our wise God.*

Thirdly, *Καταχύνω* to confound or make ashamed: That which is weak, and foolish and nothing regarded by carnall Eyes, confounds many times the greatest power and wisdom; and by the hand of Providence brings ruine and shame upon that which wordly-men most glory and confide in: whence I shall infer my 3. Proposition.

PROP. 3. *God can effect great and glorious designs by weak and improbable meanes.*

Every proposition would afford abundant matter for a distinct Sermon. I can therefore only point at some generall heads, and as it were give you a little map of this great Country, taking my propositions in that order which I have mentioned.

1. *Gods will hath an effectuall Influence upon all the Creatures.*

The Nature and Condition of Gods will, with those distinctions and difficulties disputed amongst the school-men, and betwixt the *Arminians* and *Contra-Arminians*, are either too high for humane understanding to reach, or else are piously resolved by

Gods Providence.

3

learned pens already. I shall only touch upon the power and providence thereof, so far as may conduce to the quieting of our thoughts in these distracted times, and to give us patience & comfort in the midst of all afflictions. And to this purpose *David* assures us, that our God is in heaven, he doth whatsoever he will, and *S. Paul* that God worketh all things according to the counsel of his own will: And *Iustin* Martyr, with Saint *Aug.* that Gods will is the cause of all things. What confusion cannot he order? what wisdom cannot he frustrate? what weaknesse cannot he enable? Nothing so high that is above his command, nothing so low that is beneath his Providence. If the Potter have power of the same lump to make one vessell to honour, and another to dishonour, and to preserve or break in pieces what he hath made, when as the vessell depends upon the earth of which it consists, of the water by which it was tempered, of the wheele which fashioned it, and of the fire which baked and hardened all: How much more shall the God Almighty who giveth to every creature matter and forme, vertue and activity and beautie, exercise his will upon them? How much more shall he build up and pull down, save and destroy, and dispose them as seemeth good unto him? *Neabuchodonezor* (one of the greatest and proudest Kings that ever was) will confesse as much. *Dan. 4.* 32. according to his will he worketh in the Army of heaven, and in the inhabitants of the earth, and none can stay his hand or say unto him what dost thou? the Armies of heaven do acknowledge God in all their wayes, Legions of Angells who excell in strength, who are as full of power as of glory, and know no Law but their makers pleasure: The inhabitants of the earth, Men and Divells, whatsoever the Sun hath looked upon, or the creation hath raised from nothing, have this necessity upon them, to obey the Almighties will, and while they rush against his Counsell, to fulfill it, which may appeare more distinctly by considering three particulars.

I. Every Creature depends on God.

Every creature is the effect of God *secundum esse*, essentially depends upon him, or as *Scotus* speaks is dependance it self: of necessity

D. Twisse
D. Amesius.
Came on
P du Mon-
lin &c.
Psa. 115.
10.
Eph. 1. 11.
Tract. de G.
vers. Arist.
dogmatum.
L. 4 de Ge-
ne. c. 12. &
in Ench. c.
96.
Quisquis
difficetur
in lahit.
Rom. 9. 21.
Jer. 18. 4.

Mio & in-
effabili mo-
do non fieri
propter e-
ius volun-
tatem, quod
contra ejus
voluntatem

fit.
in. 2. 93.

Gods Providence.

cessity then they stand in need of Gods perpetuall help, the hand which made must support, and the power which raised from nothing must still preserve from nothing. Which Christ confirms *John. 5. 17. My Father worketh hitherto and I work;* and Saint Paul *H. b. 1. 3. He beareth up all things with his mightie word:* He beareth up all things, 1. *Sustinendo* as a pillar & sure foundation upon which they stand. 2. *Influendo* as a fountaine from which they derive all their vertue and operations. 3. *Constringendo* as a soveraign bond by which the parts of all things hold together and are preserved as water in a vessell from dissolution and running into nothing, and he beareth up all things without any labour or difficulty *ps. psalm* only by his pleasure, his will by the same word, and breath, by which they were first made. The creature cannot stand one moment without Gods actuall supportance: All things would run into confusion without his powerfull influence who created all things. For the frame of the world, is not like a House which will stand it self after the Carpenter hath raised it, but receives continuall subsistence from the Author, must be preserved in being & working or else will suddainly break and fall in peeces: It depends upon the Almighty as the figure of a Seale imprinted upon the water, which being withdrawn, the Impression is instantly defaced, or as the light in the aire which upon the Suns removall is presently extinct. Vpon which grounds the school-men affirme that preservation is a continued creation, that every thing is as it were newly borne, newly produced; And although in themselves permanent yet in respect of God are *quasi in fieri*: they are as it were under the hammer, they are in a perpetuall forge and dependance.

And as our Nature, so are our actions; we cannot utter one word, thinke one thought, turn our Eye, or move a finger, without the concurrence of his power who giveth life and breath, and all things; much lesse can we of our selves performe any thing which is good, direct a wish, or tread one step towards heaven. As the Axe is in the hand of him that heweth, without whose elevation it neither cuts nor sinks into the timber, so are we all in the hand of that Master builder of Heaven and earth, we are dead and uselesse tooles without his Influence, who giveth as well the

Greg. l. 2.
Mor. c. 11.
Hier. o. loc. 1.
p. lag. d.
Or. g. l. 2.
p. 5. c. 9.

Psa 33 6

Cont. ar. n.
de 1. e. f. l. 2

Aquinas.
Con Gen. l.

3. c. 24.

Thom. p. 1.

q. 104. Sna.

in Met.

Vasquez in

1. p. d. 72.

Scotus in 2.

d. 1. q. 5.

Hurtado

et.

Hieron. in

Ep. ad

Cleypbon-

et in l. 1.

Contra Pe-

lagianos.

all. 17. 25.

h. 2. 13.

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3

will as the work, and in whom we live and move and have our being. Heavy bodies cannot sinke in the water, nor the fire burn that which is most combustible, if the God of *Israel* speak the word; the Watry Ocean becomes a dry pavement and the hard rock a springing well at the pleasure of the Almighty: the Sun of Heaven refreshed as a Giant to run his course, must stand still until the God of heaven concur to the motion, the consideration whereof made Saint *Ambrose* break out into this language, *Non minus est conservare mundum quam creare*, it is as great a work to preserve the world as to create it: and Saint *Chrysost.* *ἀναμύζω* or it is a greater work: As it is more labour and strength to support a burden long in the aire, then at first to raise it from the earth, which may teach us:

To deny our selves, to yield up and resigne our soules unto Gods disposing Providence, Every one professing with *David* here am I, let the Lord deale with me as seemeth good unto him. For Dependency is very humble and respective, it studies contentment and care to Comply, it commands the soule a holy silence, and in all afflictions keeps under the least rising of our hearts against the Almighty: It makes us kisse the rod, and with the Christians in *Tertullian*, thank our Executioners. For shall we receive good at the hand of God, and shall we not receive evill? Is it his great mercy that we do not fall into nothing, or which is worse into eternall flames? and shall the calamities of this world which crosse perchance our hopes, & so prevent our pride, or draw from us some gilded earth, which happily would have made us more wicked, or at most destroy these Houses of clay which of themselves will fall in sunder: shall (I say) a temporall bodily chastisement, the scourges of a loving father drive us to impatency, or distrust, or make us curse the day of our Nativity? A Souldier is tried in a conflict, and a Mariner shews his skill in a tempest. And shall a Christian faint or fear in the Seas of Adversitie, in the battels of affliction? we see, the candle shines brightest when the aire is darke and the fire burnes hottest when the weather is cold. Nature teaching these inanimate creatures to rejoyce as it were in danger, and to triumph over oppression

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Isr. 12. 1. 2.

Consuevisse

Deos, quos

prosecute

ut. isci ve-

lunt, his se

cundiores

res & diu-

turniorem

sanitatem

conceder.

Ces. 1. 1. de

bel. Gall.

Iob 21. 7.

Math. 26.

39. 42.

Ia. 45. 9.

pression: It is empirie chaff which is tost up & down with the wind, not sound: come, and they are rotten trees which a storme overthrowes. Let us consider that smooth and golden steps, lead for the most part unto lust and carnall securitie, they make us insensible of Gods mercyes, and lesse regardfull of his Iudgements, and more conceited of our own greatnesse: let us consider that the ways of the wicked prosper, they gallop over the green plaines of pleasure and plentie, their Houses are peaceable, and the rod of God is not upon them. And shal we envy the condition of wicked men? shall we complaine because our Kingdom is not of this world? shall we be angry with our blessings? Indeed, when we consider the grievance it self we may look after a change of our Condition, for we carry about us flesh and bloud and who can say his heart is cleere? But yet we must remember the Author of our afflictions the hand which strikes, and the providence which directs them: we may with our Saviour desire the Cup to passe from us, but we must with our Saviour also desire not our own wills, but Gods be done: Murmuring may enrage our Crosses and make them more heauey, but cannot remove them, it may encrease our guilt, and bring upon us new Iudgements, it cannot take them off, like a bird that is entangled in the lime twigs, the more shee struggles, the more shee doubles her danger.

2. God is All-knowing and Omnipresent with the Creatures.

Psal. 139.

12.

Sen. Ep. 41.

Hil. 18.

de pri.

Chrysost. in

locum.

What power of Man or Angell can cloud the Eyes of the Almighty? what darknesse hideth from his face with whom the night shineth as the day; the darknesse and light are both a like. A heathen will tell thee God is neare thee, he is with thee, he is within thee; a father will tell thee, God is never from thee, the Shoolmen will tell thee, God is more present with thee then thou art with thy self, and give good reasons for what they say: And above all Saint Paul will tell thee Heb. 4. 13. All things are naked and open unto the Eyes of him, with whom we have to do: Nothing can escape his knowledge, we are as it were divided and bowelled, without our clothes, without our skin, in the sight of God.

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God. But when we are lockt in our chambers, the windowes shut, the curtaine drawn over our heads, when we are compassed about with stone walls, who then shall see us? *Nemo te uidet* (saith Saint Bernard) *non tamen nullus*: No man indeed can see thee, but he seeth thee before whose tribunall thou must one day stand and give an account for every idle word. Thy good Angells see thee, and greeve at thy sinne, the Divell seeth thee, and rejoyceth at thy follie. The stones in the wall see thee, and are ready when God pleaseth to fall upon thee and to grinde thee to powder. But Gods power doth not rest here, his all seeing Eye is not terminated in words and actions. He searcheth the raines, he reads clearly the book of our soule, he heares our thoughts. this House of our body, walls of flesh cannot exclude the rayes of that Omnipotent Majestie, *David* in the 94. *Psa.* 81. *will call them fools, who think otherwise*; & he will give a reason for it in the 92. v. He that planted the eare shall not he heare? or he that formed the eye shall not he see? he that made the heart, shall not he know the wayes and works thereof? But Gods Eyes are purer yet, and I have not expressed the least part of their brightnesse: God understands our thoughts a far off *Psal.* 139. 2. from all eternitie, saith *Lyranus* upon that place, as soone as he had existence himself, and he was never without existence, he did know all the purposes, the secret motions, the deepest roote and ground of all our cogitations. But alas who can measure that which is infinite? Our great God knoweth more yet, and which may make us adore and admire and tremble, beholds us in our proper and corrupt condition, he discerns much filth and great staines in the fairest soule, he seeth our carnall thoughts, our worldly thoughts, our presumptuous thoughts, our suspitious thoughts, our partiall thoughts, our curious thoughts, our vaine thoughts, he seeth our wisest thoughts are foolishnesse, and our best thoughts have enough to condemne us. But O worme that I am, ashes, and nothing, and worse then nothing; why do I endeavour to fathome the depth of Gods knowledge, to describe that light which looketh further and further and hath no end of looking further. Whatsoever God seeth (and he seeth whatsoever hath been, and whatsoever is, what-

Pf. 7 2.
Ier. 11. 10.
Psal. 94. 11

Gen. 6. 5.
Isa. 64. 6.

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Pro. 16. 4.
Psa. 34. 10.
1. Tim. 2. 4.

whatsoever will be or may be, he seeth whatsoever is to be seene and whatsoever is not to be seene) he rules and governs and commands, he directs to his own glory and mans salvation. Philosophy will teach us that Angels can discover bad thoughts, by wicked actions, and judge of the soul by the temper of the body: But to see us from everlasting, and to see us in our native foulness and deformity, to know our thoughts before they were and so long before they were to dispose of them to his own ends, this is that *altitudo* of which Saint *Paul* speaks, into which the further we descend, the lower we may sink, and the more we know, the more we are ignorant.

Heb. 12. 2.
Job. 16. 19.

O thou Christian then whosoever thou art, having fought a good fight, made conscience of thy ways, and kept thy selfe straight in the midst of a crooked generation, do not hang down thy head or remit one jot of thy zeale in goodness for the reproaches of Men, or the unjust censures of all the world, rather revive and quicken thy industry in every good cause, inflame thy holy life, and in despite of all the sharp arrowes of calumnation, run joyfully in the race of Gods service, raise thy languishing thoughts with *David* in the consideration of thy own sinceritie and innocence and single heart, comfort thy self with the example of Christ, who despised the shame for the joy which was set before him, and satisfie thy soule with *Jobs* resolution, behold now my witness is in Heaven, and my record is on high. When thou art going to any lewd Act, profane company, vaine pleasure, remember the God of *Israel* looks upon thee: If profit unhappily move thee to injustice, oppression or any other service of the Divell, if rotten lusts, unconstant honour, base ends, lay siege unto thy soul and endanger thy spirituall safety call to mind the presence of the Almighty. This one weapon of Divine Armory is powerful enough to confound a whole world of temptations and to conquer Hell it self. For will any man cut a purse before the Iudges face, and when he is sitting upon the Bench? will any man commit adultery in the open streets? Nothing hinders vice so much as nakednes: & if *Seneca* speak true, the greatest part of sins are committed for want of witnesses. How tender were the

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the primitive Christians herein? Who would not tell a lie to save their lives as *Justin Martyr* relates. Saint *Augustin* proceeds further and will not admit a lie for the salvation of a mans soule. But *Job* hath a straine above all and will not have a lie told for the glory of God: that glory which is the greatest Good, which is the end of all things, which *Moses* preferr'd before his own everlasting happinesse. O mercifull Father how are we degenerated from those pious resolutions! what Spirit hardens our hearts? and devoures the conscience of these later generations which make lying a Profession, and are constant in nothing else? which maintaine the lawfulness thereof, and confirme on truths with Oathes and Imprecations. In *Dauids* time the fool said in his heart there is no God, he durst not speakit with his tongue: But our Atheisme is raised to that height and boldnesse that we dare professe it in our words and Actions, we dare brag of our uncleannes in contempt as it were of heaven and in scorn of the Almighty. Adde to this the filthines of sinne which our Saviour tells us *Math. 15.* defiles the Man, *κοινωσι* makes him Common which, by an Hebraisme, is profane, uncleane, beastly. Agreeable to which is that of Saint *James* lay aside all filthines and superfluitie of naughtines, filthines in the abstract, *πρὸς αὐτὴν* naughtines which is an excrement a nastie thing as odious and detestable in the nostrills of the Almighty, as our very excrements are to us. Vpon which ground Devout *Anselme* professed that he would rather be in Hell and free from sinne, then polluted with the filthines thereof possesse the Kingdome of Heaven. Now if every sinne be of this blotting beastly condition, if the Almighty beholds them in their vilest shape, in their greatest deformitie, what shall we think of those crying sinns, of unfaithfulnessse, blasphemy, whoredom, murther, how do they defile us? what beasts and black Divells do they make us? what shall we think of this great and famous City lately the Governernesse of Truth, and Crown of true Religion, but now the sink and stinking dirt of all Heresies? My Author is in print and passeth without contradiction, and in a language which forraigne Nations may understand: And this he further speaks as neare as I can translate him. I dare be bold to say

Ap 2. pro
Chr. p. 57.
De mend.
ad. Conf. l.
1. c. 6.
Iob 13. 7-9.
Prov. 16. 4.
Exod. 32.
32
Non nisi
mentitur
perseverat.
Tertul.
Papists de-
fen. equi-
vocation.
Psalm 14. 1.
I deo dixit
in corde suo
quia hoc
nemo audet
dicere et
jam audet
cogitare;
August.
U. 18.
C. 1. U. 11.

In vita
Anselmi.

Modo veri-
tatis anti-
christi
et Reli-
gionis cor-
ruptione sen-
tina
confluges
omnium her-
esum.
Nuntius
Propheticus
p. 34.

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that more sects are risen in London in a yeare and half past then in the whole Christian world since the Apostles times in 1600 yeares: Irenaeus reckons up about 20 diverse sects of Hereticks, Tertullian 27. Theodoret 76. Epiphanius 80. August. 88. Damasc. 100. Philast. 128. All which being dead and buried many centuries of yeares since, are raised at this time and recalled from Hell by Handicrafts men, and the baser sort of people not without the great evill of the Londoners; Neither is there yet an end of multiplying Religions. I must confesse I stand amazed at the relation. And know not whether I should be angry with the book, or sorry for the Author, wish to the one lesse bitterness, or to the other more charitie.

3. God governs all things to their ends.

Nathan. 9. 6 Gods Providence is as generall as his Creation, governing all things by the same infinite power by which they were made. This glorious fabrick of the world would soone lose its beaurie and the great familie and rich furniture thereof fall into confusion, if the hand of Providence did not guide their motions and by a sweet command conduct them to their ends. The waters would overflow the earth, the fire would ascend above its proper spheare, Lions and beasts of strength and Crueltie would quickly devour the generations of Men: Nay the creatures have destruction enough within themselves, and for want of enemies abroad would become their own Executioners. Divines & naturalists have spoken so much of the parts of man, the use & order of the actions and fabrick of rationall creatures, of the vertue of plants & stones, that wonder is fitter herein then words, & he doth best relate that storie who most admires it, I shall therfore only tell you, *Galen* by the light of Nature did extoll the wisdom of God in the making of a Gnat, in the very thigh of a Gnat that which we do so little regard, which we do so much scorne, which many of us never took notice of, the thigh one of the least & low'st parts of a gnat, a poor, imperfect creature, yet confesseth the hand of God and magnifieth that Name which Christians many times blaspheme: the basest

Reader. in his Sermons of Prov. Chrysost. in his Sermons of Prov. Lesson in his base of Prov. De usu partium 6. 7.



basest worme which creepeth in the dust hath matter enough to silence the wisest Man, and by how much the lesser any creature is, by so much it raiseth the greater wonder. As a small watch requires a curious hand, and pictures of the least volume shew most of all the limners skill. Let us consider the whole species of mankind, every child of *Adam* from the Creation to the last Iudgement, and when we have considered let us be astonished, and cry out with Saint *Paul*, How unsearchable are his Iudgements Rom. 11. 33 who gives to so many millions of millions a distinct Face? by which the Husband knowes his wife, the Father his Child, the Creditor his Debter, the Magistrate the Delinquent, the Subject his Prince, by which we know our Friends from our Enemies: and without which Treason, Incest, Parricide, Every wickednesse would fill the world, and confusion overwhelm all Government, there is not a Lillie grows in the Field, not a drop sinks from the cloudes, not a haire falls from our Head or a sparrow lights on the ground without the Eye of Providence; Matth. 10. 29-30. grasse hath measure and the sands of the Sea are numbred; Mat. 13. 31-32. the whole disposing of a Lot is of the Lord. He guideth the stroke of every sword in a battel, and not a buller flies to any other place then he hath appointed. 1. de Cru. Dei. 11. 14. Pra. 16. 33. Lam. 3. 37. Dea. 19. 4.

Those things which be most free and absolute, the hearts and wills of Men follow the Influence of Divine Providence, they do whatsoever liketh them, But yet they can do no more and in no other manner then God hath Decreed, He guideth them to his own Ends yet guideth according to that Nature he hath put into them, they voluntarily performe, what certainly shall come to passe. He causeth good actions, he permitteth bad actions; he rules and orders all. *Abolon* shall refuse the good Counsell of *A-* 2. Sam. 17. *chitophell* if God have so determined, and *Elie's* Sonnes shall not 1. Sam. 2. obey the voyce of their Father if the Lord resolve to slay them. 25. Prov. 21. The Heart of the King is in the hand of God as the Rivers of water, the Kings heart, who hath all things at command, and is of all men most free, and whose wrath is as the roaring of a Lion, Prov. 19. 12 his heart, his will, his favours, his frown, his power, his purposes, are call'd by Gods Providence as the waters are carried in their

C. 12.

C. 15.

Vid. de A-
lipio l. 6.
confell. Au-
gust. c. 7. &
de Tul. Caf.
apud Suet.
in Caf. 6. 81

2. 202. 14.

24.

their channels at the pleasure of those who have skill to derive them. *Pofidonius* in the life of *Saint Augustine* gives us two memorable examples to this purpose. The good Father being to visit and instruct the people of a certaine place, and having a guide to direct the way and conduct him thither, did notwithstanding mistake the Common and usuall roade and ignorantly fall into a by-path and so escaped the bloody hands of some Donatists who knowing of his journey lay in ambush to take away his life. At another time this Holy Bishop preaching to the Congregation, and forgetting the Argument, which first he proposed, fell upon the Errors of the Manichees, which he never intended, and by that meanes converted one *Firmus* his auditor who afterwards fell down at *Saint Augustines* feet, weeping and confessing that he had lived a Manichee many yeares, and now, by Gods mercy and his last Sermon was reduced to the Catholick believe. We all know that *Augustus* made the generall tax to enrich his own coffers, but God used it as a meanes to fulfill the Prophecie of Christs birth at *Bethlahem*. Nay God is the cause why things are not, why a wise Councell of State-Physitians cannot cure the woundsof a bleeding Kingdom, why a peace desired betwixt two contrary Armies finds no successe, why the Enemies which were round about the People of *Israel* could not desire their Land, the men being absent thrice every yeare, and none but women to oppose them. It is God who hinders and gives way to every work, nothing is independant on him who depends on nothing.

Indeed *Ticho-Brach*, and *Kepler* two famous Mathematicians, seeme to Crosse this doctrine, attributing much to the Influences of the Starrs, and to that great conjunction of *Saturne* and *Jupiter*. From whose pens some in these times give out many ominous conjectures: and in truth few can be ignorant that the heavenly bodie's have great power over inferior Creatures and are the partiall causes of many alterations here below; but such crosse accidents do frequently happen in the Matter on which they work, especially in the bodie and actions of men which are swayd by reason and education and Religion. And God doth so controule and check them at his pleasure, that our sinns are more to be feared

feared then the Starrs, and nothing certaine can be concluded from their aspects, but that they work together for the best to them that love the Lord. They make somewhat to fore-tell Mans inclination. and are signes of spirituall events, but they bring no fatall necessity with them, and things contingent are as far above their power, as they are below the Almighty's. If we can beleeve that the 1000. yeares mentioned in the *Rev.* for the binding up of *Sathan*, is yet to come as divers do strongly perswade us, we need not cast the great fury and confusion of all the world, upon the starrs, we need not wonder at those Civill dissentions by which we devoure our selves, and when no other enemy could do us any harme, we labour our own destruction. For the old Serpent is such an enemy to goodnesse and is now so madly furious because his time is short, that he brings foorth all his wicked instruments which are in the 4. quarters of the world to compasse the Tents of Saints about and the beloved City, to strik Religion at the heart, and to banish, if it were possible, the Church of Christ from off the earth: & yet thanks be to our gracious God his power is limited both in regard of time and measure and manner, he can go but to the end of his chaine, witnesse *Jobs* afflictions; He may expresse his malice, he cannot effect his will: For wickednesse it self is under subjection, and all the strength the Divell hath rests in God; I am confident that these rageing waters which do so overflow the banks of Christendome are trialls of the Godly, punishments of sin, and instruments of Divine Providence. I do not more beleeve that the sun is in the Heaven, or that I am speaking to this Congregation then I do beleeve that all the calamities which are fallen upon this Land, shall turne to the benefit of Gods people, that Antichrist shall concur to his own subversion, and the very enemies of Truth shall advance it, then that scarlet whore, who hath so long made the Nations drurk with her fornications shall fall, and it is most probable that her ruine is neare at hand: when a more full and entire calling of the Gentils then hitherto hath been, shall be accomplished, and their reasons are prevailing with me, who yet expect such a calling: when the Jewish Nation shall be fully reduced to

Jer. 10. 2.

Rom 8. 18.

1 Pet. 2. 31.

Mat. 24. 29.

c. 18.

M. Meade

in his clavis

Apo. Alb.

in b's diatr.

Caro' us

Gallus in

his clavis

Proph.

See the

Inter. on

the Reve.

Napier.

Fon. By. 26.

Con. 2.

Man.

Mat. 24. 14.

Vide Heu-

rus de leg.

Eva. g. ad

Judo.

See Weems
Treatise of
the Jew.
p. 355.

Micha. 3.
Esa. 54. 11.
L. de mundo
c. 6.

Christian Religion and it is a granted truth amongst the best Divines that such a conversion is yet to come, then shall the Church of Christ break through the clouds of affliction, prevail over Antichrist and all the instruments of hell, and flourish more in doctrine and manners, in peace and power and glory then ever it hath done since men first inhabited the earth. What Aristotle therefore relates of *Phydias* the famous Carver, I shall apply to Divine Providence, for as he being to make the Image of *Minerva*, did with such curious Art work his own face upon the statue, that whosoever should scrape out the face, must of necessity deform the whole Image: so the great Architect of Heaven and earth, hath in such a wonderfull manner engraven as it were his own glorious face, his power, his wisdom, his goodnesse, upon the whole fabrick of the world, and upon every part thereof, that this Divine face of God cannot be separated from any Creature without the Creatures ruine and annihilation. I will conclude this point, and my first Proposition with *Dauids* Confession. *Psal. 40. v. 5.* O Lord my God thou hast made thy wonderfull works so many that none can count in order thy thoughts towards us, I would declare and speak of them, but they are more then I am able to expresse.

PROP. 2. *Foolish things in the Judgement of the world are in great esteeme with our wise God.*

How much the heathens of old did contemn the Jews for Circumcision that seale of the covenant in the flesh, Poets and profane writers do sufficiently manifest. And although the Soci-nians of later times do not plainly deride Baptisme the Sacrament of Christianity and new birth, yet they place it amongst unnecessary ceremonies, and account it rather a matter of forme and custome then of use and power. What wicked titles doth *Muncer* that great Anabaptist give to Matrimony the holy Ordinance of God, and, which is honourable in all, calling it *fornicem* and *sa-thane lupanar*, the stew, and whore-house of the Divell, from whose opinion *Coster* the Iesuit doth not much dissent professing, that

Vide Ca-
tech. Ru-
cov.

Sleyd. Com:
Bulking. l. 1.

that a Clergie-man who keeps concubines and commits sacrilege, offends lesse then he who is married to a wife: And do not many amongst us think courtly of the blessed Eucharist, not discerning the Lords body as the Apostles speaks, who profane those sacred mysteries with carnall thoughts, and unprepared hearts, and rather feed their bodies then their faith? The Holy Scripture, which is the word of Grace, the word of life, the power of God unto salvation, by the Jews is lesse valued then the Talmud, and in the esteem of Papists, is an imperfect leaden rule, a dead and dangerous letter, a nose of waxe. That God should be incarnate, and suffer is madnesse in the judgement of *Festus*: A Virgin to beare a sonne, or a resurrection from the dead is abundant Matter of laughing at *Athens*.

What better entertainment hath the preaching of the Gospell: which is the ministry of reconciliation, and the ordinary meanes of eternall happinesse, opening the eares, enlightning the eyes, softning the heart, and sanctifying the whole man. How is it accounted by too many, *ludibrium & probrosum artificium*, as *Gerson* speaks, a vaine work, a dishonourable profession: how do we loath this heavenly *Manna*? What a foolish unnecessary businesse do we make it, preferring our ease, our profit, our private reading before the bread of life and the publick worship and service of the Almighty. Such is the condition of the flesh, and corrupt reason and wordly wisdom that they cannot relish matters of greatest weight of highest excellency, they cannot discern the doctrine of faith, the mysteries of salvation, some reasons may be these.

R E A S O N. *God seeth not as Man seeth.*

The Lord beholdsthe heart, he regardeth sinceritie and faithfulness, he loves a willing mind, a cordiall wish, when all things else are wanting: But men have base and bastard principles by which they judge and by which they are led, they look upon the Garment and outward appearances, either blessing themselves in their policie with *Achitophel*, or in their power with *Nebuchad-*

nezzar, or in their full barnes with the Rich-man in the Gospell,
 soule take thy ease thou hast goods laid up for many yeares, when
 alas the whole world, is nothing to the happinesse of the soule &
 Gold can no more fill the spirit of man then grace can fill his purse.
Eliab looked more like a King then *David* in the eyes of *Samuel*,
 yet *David* was elected and *Eliab* refused. 1. Sam. 16. v. 6. 7. And
 that which is highly esteemed amongst men is abomination in
 the sight of God, *Luke* 16. 15 How doth the face and outward
 splendor of the Romish Church prevaile with carnall minds?
 How many owe their Religion more to education then to the
 Scripture, and are rather born in good opinions then chuse them?
veritas & veritas was never out of the mouth of the Manichees,
 when they spak those things which were most false, and their ma-
 ny and great books were full of the Name of Truth when their
 hearts were emptie of the Nature. Look upon those vast and
 Giantlike Volumes of *Baronius*, *Vasquez*, *Suarez*, and many o-
 thers of that *Ignatian* Order: how are they composed with judg-
 ment, strengthened with reason, confirmed with antiquitie? what
 tongue do they not speak, what art do they not know, what san-
 ctitie do they not professe? And if you desire to understand what
 Policie they use to establish the Kingdom of darknesse, to en-
 deere their name and credit to the world, I refer you to three
 books, the one intituled *Arcana Jesuitarum*, the other, *Mysteria*
Jesuitarum, the third *Historia Jesuitarum*. Proceed a little further
 and take notice of those lesser, but no lesse pernicious works of
Sacinus, *Volkelinus*, and some other pettie primer tracts of their ad-
 herents: their rationall discourses would invite an I feast any man
 who is not nourished with Grace and disciplin'd by Scripture,
 their smooth and insinuating language would deceive if it were
 possible the very Elect: So that if we should judge our cause and
 Religion by the face and eye of man, if Buike or Policie or ex-
 ternall glory were the only arguments of Truth, and characters
 of the Gospell, our state were desperate, and as the Apostle speaks
 in another case, we were of all men most miserable.

Aug. 1. 3.
 Conf. 6. 6.

Saint *Chrysostome* in his third Hom. on the 1 to the *Cor.* compar-
 ing

ing *Paul* and *Plato* together prefers the Heathen before the Apostle in point of reason and in the knowledge of Nature, notwithstanding gives the victory to Saint *Paul* and lays the Philosopher in the dust. And I beleeve if we examine the whole Catalogue of Martyrs, and take an exact view of those good soules who did put on the whole armour of God, & have wrestled with the rulers of darknesse, and spirituall wickednesse we shall find the unlearned but religious tradesmen professing Christ, and entertaining death when the Scribe and disputer have renounced their faith, and forsook their colours, we shall find the wisdom of the wife destroyed and fillie women and children putting their hands into those flames which the Doctors refused. An Ignorant laick at the Councell of *Nice* confounded and nonplust many Scholers. And how many of Christs Apostles were fisher-men, learned only in goodnesse, & better read in sinceritie then books: what can be more plaine then that of Saint *Paul*, not many wise men after the flesh, not many mightie, not many noble are called. And Saint *Chrysostome* will give us the reason, because the great, and studied Scholler blessing himself for the most part in the proud swellings of his deepe learning, stands upon his own strength and excellency, and will do nothing without a reason: when the illiterate Countryman, the poore snake abhors himself, is contemptible in his own eyes, and with all humilitie and fear casts himself down at the Almightyes feet. Saint *Paul* goes further, and tells us that the wisdom of the flesh is death, is enmitie against God, neither is or can be subject to the Law of God. *Rom.* 8. v. 6. 7. 8. All which is to be understood of wisdom and knowledge so long as they continue carnall, carried away with pride, and self-sufficiencie; For we must know that many of Gods dearest children have been and still are as able schollers, as glorious lights, and as eminent in every outward excellency as any in the world; who ever more eloquent then *Esay*: more profound then Saint *Paul*: more renowned for all learning then *Moses* and *Salomon*: wisdom and knowledge, are happy instruments of salvation when they are guided by truth and steered by Religion, they are great vertues in themselves, and if there were no other world but this, I would

Hom. 3 in 1. ad Cor. λαμπρὸν δὲ τὸν

Nostri (ac de viris sa- ceam) pueri & mulier- cula torto- res suos sa- cisti vincunt & ex- promere illu- gemitum nec ignis potest, La. 1. 9. c. 13. Socrates 1. 1. ca. 5. list. Ecc. 1. Cor. 1. 26.

Rom. 8. v. 6.

Rom. 8. v. 6:

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account my study, my heaven, and my books everlasting life, but when the text tells me *ὅτι πολλοὶ* not many wise: when Philosophie teacheth *corruptio Optimi est pessima*, when experience sheweth no wickednesse to the wickednesse of a Scholler, I must conclude that *Piety is the greatest Policie, and the best Christian, the wisest Man.*

R E A S. 2. *Foolish things are made wise by Gods effectuall calling.*

When God calls any Man effectually, he puts his fear into his heart as *Ferem.* speaks, And *Salomon* assures us that the fear of the Lord is the beginning of wisdom: when we delight in the commandements of God, & devote our selves to the obedience thereof, when we are eminent in good works, and abundant in service, and embrace Religion with any danger, with any difficultie, then are we wiser then our adversaries, our teachers, our Elders, as *David* speaks, wiser then the great *Achitophels* the Pharisees of the world, who being puffed up with the pride of their strong braine, and blinded with an opinion of their profound knowledge will deride Christ himself when he tells them that it is impossible to serve God and *Mammon*. For wisdom is the fruit of Devotion; and because *David* was holier therefore he was wiser then his Enemies: Piety raiseth the soule of man, and purgeth it from those lusts which do beset our knowledge, it inspires the understanding with a high and heavenly light by which we discern the subtiltie of the Devil, the corruption of our own hearts, the mystery of salvation; it breaths into our Actions sinceritie, and watchfulness, and the life of wisdom. Though we understand the depths, and secrets of State, excell in Iudgement, sharpenesse of wit, faithfulness of memorie and in varietie of experience and observations; though we be living libraries, and have not Religion, we are blinde and stupid, and fooles in any true knowledge, the flower and spirit of all our wisdom is but learned follie, and beautifull simplicitie. For tell me, O thou mightie Man of knowledge, who dost trample upon the Counsels of others with contempt, and

Ier. 32. v.
39. 40.
Prov. 1. 7

Psa. 119. v.
98. 99. 100

Luke 16. v.
13. 14.
Psa 119. v.
98. 99. 100

and art the Oracle of God in the esteeme of Men. Can thy Policie resist the Divell? or find out the wiles and devises of the old Serpent, who is well read in all the Arts and advantages of the earth, and is as full of knowledge as of malice? Can thy worldly wisdom preserve thy life one moment longer then God hath decreed? can it conduct thee the way to Heaven? or preserve thy soule from Hell? that pretious soule, which Saint Basil calls *the delight of the Almighty*, and Saint August. *the miracle of miracles*, that Divine, spirituall, eternall soule, I tremble to speak it, *our soules are eternall*: when we have continued as many yeares, as there are drops in the Sea, we have not continued one moment in comparison of Eternitie; were all the world a Mountaine of sand, and every thousand yeares one of those sands removed that Mountaine would have an end, but Eternitie would be no lesse; After all the ages which Men or Angels can number or conceive, Eternitie doth but begin, it doth alwayes begin, and is nothing but beginning. And now let the eye of reason judge betwixt a Child of God, & a man of the world, betwixt the providence of heaven, and the wisdom of the flesh: what learning is it, to know all the secrets of Nature, and to be a very fool in the mysteries of Grace? What Policie is it to have a cleere sight into all the Kingdomes of the earth, and to be stark blinde in the Kingdom of Heaven? what profit is it to gaine the whole world and to lose our eternall soules? All the admirable knowledge and vertues of the Heathen are but *glorious abominations* in the judgement of Saint Aug. and Nicodemus one of the best of the Pharisees, a Ruler of the Jews and a profest Doctor in the Law is stupid and childish in the principles of Christianitie; if our Saviour talk to him of being borne againe, he presently thinks of entring into his Mothers wombe, *the naturall Man*, the Man endowd with all the excellencies of which the soule is naturally capeable, *perceiveth not the things of the spirit of God*, hath neither wisdom to make a right choice of the best end, nor understanding to find out the true meanes; Nay he esteems them *foolishnesse*, and so changeth the greatest blessing into a fearfull curse. Saint Paul will give us the reason of all *because they are spiritually discerned*, they require single

1. Sam. 16.

21.

104.

Mat. 16. 48

Splendia peccata.

Iob. 3. 9.

1. Cor. 2. 14.

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eyes and soft hearts, and humble thoughts, they require a sanctifying spirit. The wisdom of Heaven, proceeds only from the God of Heaven, and therefore,

1. Do not contemne thy weak brother.

Pla. 119. 6.
Eccl. 119. 130

Titus 3. 3.

1 Cor. 4.

Psal. 44. 14

Rom. 11. 22

Lev. 26. 43

Luke 23.

43.

Act 9.

God can raise his thoughts, or direct his follie to a happie end, he can make him an Instrument of glorie, who is now a subject of weaknesse, and can strike a streight stroake with a crooked stick. Let us remember that we our selves in times past were unwise, disobedient, deceived, serving lusts, and divers pleasures, that we continue clay of the same lump, branches of the same root, and the same Grace which supports one, may raise another: For who made us to differ? or what have we that we have not received? Although the Jews be now a *by-word* amongst the heathen, and have lien long under Captivitie: Although they are broken off from the stock, yet God is able to graff them in againe and to let the day of his glory shine forth upon them. Nay God will remember his covenant with *Abraham* and *Jacob*, his calling is without change, No sin can frustrate his Election. Those who are Enemies to the Common-wealth of *Israel*, and are darknesse it self, may be enlightened by the sunne of righteounesse: God may have Children amongst Turkes and Pagans, the wilderness may nourish sheep, and the hard *Iron* afford soveraign spirits: The thief upon the Crosse became a Saint, and persecuting *Saul* was changed into *Paul* an Apostle. Other mens imperfections therfore may be our instructions, they may be arguments of great devotion, they must not be objects of any derision: the least sin deserves contempt, but the greatest sinner charitie: let us hate the vice but help the man, pittie him, pray for him, let us extend our breasts of compassion, wheresoever is hope of Conversion. But above all let us not despise our zealous brother, who out of a pious apprehension of the joys of Heaven and of the torments of Hell, of the love of Christ, and wickednesse of sin, makes a conscience of the least transgression, startles at all appearance of evil, is strict and tender, and fearefull in all his conversation, who looks upon the world with contempt, and for the Gospell sake will kisse the rod, and welcome death. *Calvin* dedicates his Commentary

Calvin Ep.
ded. in 1. ad
Cor.

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on the 1. to the *Cor* to one *Caracciolus* a Marquesse of Italy, of great honour and Estate, blessed with a noble and chaste wife, and with many sweet Children, and full of peace and earthly happinesse; notwithstanding parted with his Countrey, bid fare-well to his pleasant and rich possessions, forsook his wife and children, and friends, and all for the love of Christ and libertie of his conscience; following the Counsell of Saint *Hieron*, to his beloved *Heliodor*; if thy little Grandchild hang about thy neck, if thy mother with her haire untied and her garments rent, shew thee those breasts which gave thee suck, if thy father cast himself down upon the threshold to keep thee in, tread upon thy father and with drie Eyes flye unto thy Saviour. *It is Religion in this case to be cruell, and the greatest pittie to be pittilesse.* Ignatius the Martyr was of the same minde, I would to God (saith he) I might enjoy those beasts which are prepared to eate me up, I will make much of them, and use them with all kindnesse, that they may devoure me presently: Let the sàgor, the gallowes, the furie of wild beasts, the rack, the tearing and unjointing of all the body, let the torments of the Divell come upon me, so that I may gaine Christ Iesus: it is better to dye for Christ, then to be Emperour of the whole world. Call not then devotion weaknes, or zeale folly, rank not them in the Kalender of fooles who prefer Salvation before the world, and by a bold assertion of the Truth, fight for Martyrdom. God is never more honoured then when the Kingdom of Heaven suffers such violence: The Church never shewed more wisdom than when her zeale flamed highest. It was an ancient Complaint of *Justin Martyr* in the behalfe of the primitive Christians, that they were condemned and put to death, *διὰ τὸ ἐμμεναι* upon an ill report, and *διὰ τὸ ἐμμεναι* for the Name of Christian, and *διὰ τὴν ἐμμεναι* for the profession of goodnesse: And in this kingdom there was a time when vertue and pietie were accounted crimes, and the Name of Puritan a greater accusation than drunkennes or whoredom: *Luther* that glorious light of the Gospell, was called the Trumpet of rebellion. The Prophet *Elijah* the Troubler of *Israel*, and Saint *Paul* was made the filth of the world and the off-scouring of all things.

Epist. 1 ad Heliod.

Ignatius Antiochen.

Apol. 2. pro Christi p. 54
55.
See Tertul. aduer. Genes. 2.

Adamus in vita.
1. King. 18.
17.
1. Cor. 4. 13.

See Tertul.
Apol. contra
Gent. c. 39.

Take heed therefore of rash and ungodly censures in matter of Religion, which requires our prayers, and patience, and charitie, abhorres reproaches: Thou mayst abuse a *Conrt* with the Name of *faction*, and under the calummie of Brownist condemne a Saint: *Salvation* ought to be the businesse of our whole life: We cannot be more studious to preserve our soules then the Divell is to destroy them, we cannot be too carefull about that work, in which our greatest care is not enough.

2. *Do not undervalue Gods Ordinances.*

Salv. 13.

2 Kings 5:

1 Cor. 11:

MR. 2.

Isa. 55. 1.

Heb. 4. 12.

Divine Institution adds a price, and holy regard to every work: The time, the place, the matter, the manner, every circumstance receives weight from Gods command, and he who is not carefull to observe the least, doth not obey God when he performesthe greatest: If *Naaman* will be cleansed, he must wash seven times in the water of *Jordan*, six times washing will not remove the Leprosie: whosoever will be cured must enter, *First* into the Poole after the Angel hath troubled the water; he that comes after shall have no benefit; Gods order must be observed, his number regard'd contempt in any circumstance ruines all the work; It is no just excuse to prefer some before others when all ought to be done, it is not the Dutie of a Servant to chuse his work, and rather to dispute his Masters will, then obey it. Let the Ordinances of Heaven be never so meane, so poore in regard of their outward condition; They are worthy of pretious account, of honourable esteeme, of carefull observance, in respect of their Author, and those sacred ends for which they were injoynd: Common bread becomes the food of life in the Sacrament of the Lords supper, and water, a vulgar and corruptible Element, Seales in Baptisme the remission of sinns: The very same words of Man which passe as wind and only beate the Aire, comming with Gods Authority and blessing shall melt a heart of Flint, shall prosper in the work for which they were sent, are sharper then any two edged sword, are lively and mightie in operation: If the liquor be cordiall, what matter if the vessell be earthen? If the

Taber-

Tabernacle be all gold within, what though the covering be of badgers skin? A Scholler will not judge a book by the bulke and out-side, but by the contents. A Souldier will not chuse a sword by the luster of the hilt, but by the goodnesse of the blade. The Author legitimates the work, the will and end is *All* in every action. *Crassus* whip'd his Mason, because he sent him a fitter Mast ^{A Gall. Lt.} for his service, but not the same he required: and *Manlius* be- ^{G. 13} headed his sonne because contrary to command he gave battel to ^{Formale.} the enemy & obtained the victory. And will God endure disobedience at the hands of sinfull Men? Is he lesse jealous of his honour then the Creature? shall he command, and threaten, and beseech? Shall he bring salvation to our daores, to our bosomes, and shall we despise it? Take heed, curses attend contempt, Famine fol- ^{Deu. 28.} lows abuse of fulnesse, and unthankfulnesse in *Peace & knowledge*, brings war and ignorance. Our Saviour only called *John* and *James*, ^{Math. 4. 22} and they without tarrying left their ship and their Father, and followed him: Parents, and Fortunes, and Lives give place to Gods command, we must disprove nothing which he approves, nor like any thing which he dislikes. For we are not our own, and therefore we must not set up our own wills, nor judge by our own reason, nor work for our own ends: but we must sacrifice our selves to God, our wills to his will, our reason to his knowledge, our whole endeavours to his Glory. It is enough for us that he would have it so: *His will is wisdom, and Justice, and power, and reason, and all things.*

3. God can effect glorious designs by weak and improbable means.

What cannot the God of Heaven compasse to set forth his own glory and to advance his servants good? *Flies* and *Frogs* and ^{Exod. 8.} *Lice* the very corruption and dung of the earth are too strong for *Pharaoh* a potent Prince: these vile and loathsome Creatures shall conquer a Nation of armed Men. When all *Egypt* and any ground upon which an *Egyptian* breath'd did swarm with *Flies*, ^{V. 26.} the Land of *Goshen*, a little spot of earth and in the midst of the Countrey

Isa. 2.

See *Joanna*
in locum.

Gen. 50. 20.

2. King. 2.

29.

1. King. 18.

34-35.

Countrey was not molested with any: Not with *Flies* which of all Creatures are most passeable and least to be resisted: Walls and Rivers, and Armies cannot oppose their motion, denie them entrance: And yet these active irrationall Creatures did not touch upon *Goshen* when they were round about it, they did know the people of God, and distinguish betwixt his Friends and Enemies. Read the 2. *Cap.* of *Joel*, how a great and mightie people were prepared for battel, before whom the Land was as a garden of *Eden*, and behinde whom a desolate wilderness. *V.* 3. They shall come as the noise of a flame of fire, and devoure men like stubble; *V.* 5. they shall march like strong men, & go forward in their way without resistance; *V.* 7. they shall fall upon the sword and not be wounded. *V.* 8. The earth shall tremble before them, and the Heavens shake. *V.* 10. And yet this powerfull terrible Army, in the 25. *V.* consists only of Grasshoppers, and Cater pillars, vile despised wormes, which are strong to execute the word of God. *V.* 11. & are invincible Souldiers when the Lord of Hosts is Generall. What more contrary to *good* than *evill*? or what more opposeth *happinesse* than *sinne*? Yet the evill of *Joseph's* brethren, God disposed to good, and the greatest sinne that ever was, *the Crucifying the Lord of life* by the Divine Counsell produced the greatest blessing. Nay, the bitter waters shall be made sweet by salt, and the sacrifice shall burne when water is powred upon it: our very afflictions as over mastered and rul'd by God have this injunction upon them to further our salvation: Our wounds are remedies, and those who contradict the precepts of the Almighty obey his Providence. Reasons may be these.

1. *No meanes are Helpes to God.*

The Lord of Hosts can conquer without an Army (*Zach.* 4. 6. Neither by power nor might, but by his spirit he can subdue every Mountaine of opposition) and bring about whatsoever he hath determined. Indeed in the ordinary course of Providence, second causes do concur, and in their sphere derive to every effect a proper vertue: Yet here also the God of Providence hath the

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the governing power, he is the Author of all the good which is produced, and may be said to work himself though with other meanes: For all the world of Creatures are but Instruments at the most such as contribute no assistance to the Almighty God; they depend upon him for their *Being*, they work by his continuall influence, and receive their ends from his eternall Order. The same reasons which moved God, to make the Creatures, move him still to use them, not necessitie or want of power, but love & goodnesse. Did he cast out Devils with his finger, *Luke 1.* and can he not beare down Men with his hand? Did he make the world when there was no help, and can he not rule the world without any help? Is his arme shortned who is omnipotent? or his Providence decayd who is wisdom it self? The shadow of *Peter* shall heale multitudes of all diseases, *Act. 5.* And the letter *Ab. 9. 19.* *Ezech. 9. 4.* *Than* upon the foreheads of his people shall preserve them, *Ezech. 9. 4.*

9. God is not like the Children of Men, who can do nothing without their Tooles; he can work above meanes, and he can work against meanes: sometime he disableth the greatest meanes, and sometimes he useth no meanes at all.

2. God can help the meanes.

He that can work without meanes, can improve and advance the weakest meanes, can raise and quicken every temper, and dispose little occasions to great purposes. *Luther* an obscure Fryer, did shake the whole Kingdom of Hell and Antichrist, by whom God gave Truth a resurrection, & a conquest over heresie. The whole world against *Athanasius*, and *Athanasius* against it, half a hundred of yeares spent in doubtfull triall, which of the two in the end would prevaile, the side which had all, or that part which had no Friend but *God* and *Death*. And to come a little nearer home, and it would be strange ingratitude in this place, to forget that general deliverance which this whole land obtain'd by the doubtful language of a few carelesse syllables: And which is more to be admired, when the vault was ready, the powder laid, the trayne made, the match prepared, the Executioners of all bloody in resolution is burnt.

14. 38.
 2 King 20.
 7.
 Ficus suape-
 re natura
 possunt pus
 evocare &
 educere,
 Gell. l. 5. cap.
 12.
 Eccl. 10. 10
 Iosap. Anti.
 415. c. 14
 Rev. 12. 16
 So some
 good Di-
 vines in-
 terprete.
 2 King 5.
 Job 9.
 Indg 7.

solution and in the rage of their Fury. Then the hand of God made a *scrip of Paper* to frustrate all the work, and to vanquish Rome and Hell it self: we all know that *Ezechias* being sick unto death, was cured with a bunch of Figgs, which having a peculiar Nature to drie Vlcers, in time would have Matured the Boy; but the suddaine cure was the hand of God; if the Iron be blunt, God puts more strength unto it: If our gracious Creator will favour the building of the Temple, no raine shall fall for ten yeares space, in the day-time to hinder the workmen. The woman in the Revel. the Spouse of Christ shall be holpen by the Earth, the dullest of Elements, the basest of the people: *Naaman* shall be healed by the common waters of *Jordan*, the *blinde-man* cured by clay and spittle, Physick fitter in common reason to have destroy'd the Eyes, than to have restored the sight. When God speaks terror, 300. Men shall vanquish a mightie Host, and emptie pitchers shall affright an Army as much as *roaring Cannons*: Nay a blast, a rumor, a Fancy, shall overthrow the greatest power on earth; The *Moabites* had a Fancy that they saw the blood of their Enemies, when they saw nothing but the sun shining in the water: And yet this Fancy was their overthrow, 2. King. 3. 22 So easy it is for God to raise strength out of weaknesse, to pull down the pride of flesh and blood, and to make a shadow, a trifle the Instrument of great Deliverance. And therefore,

2 King 3. 22

I. Trust not in Meanes.

er. 27. 5.

The way to have any thing taken from us, and not blest, is to trust in it, and depend too much upon it: The *Prophet Ierem.* is positive herein, cursed be the Man who trusts in Man, and who maketh flesh his Arme. The reason followeth, and which draweth his heart from God: For when we make flesh our arme, account it our support and strength, and relie upon it for deliverance. Our hearts are withdrawn and departed from the living God; we *Deifie* the Creature and as much as in us lies we *unGod* that Creator. The Lord himself in effect, speaks as much in his discourse with *Geddon*, Indg. 7. The people which are with thee

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are too many for me to give the *Midianites* into their hands lest *Israel* make their vaunt against me, and say my hand hath saved me. *Self-sufficiency* and *Creature-confidence* is of a vaunting and rebellious Spirit. It sets up it self, and De-thrones the Almighty. Woe to them, saith *Isay*. in the 31. C. that go down into Egypt for help, and trust in charets because they are many, and in horses because they are strong: And if you would know what this woe is, the *Prophet* will acquaint you in the 3. V. When the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall all together faile. Curses and woes follow them which rest in, and lean to earthly things, and the fruit of carnall confidence is destruction. Out of God there is nothing but the Creature, which is changeable, emptie, and insufficient, which borrowes all the worth it hath, and by very trusting in it, proves uncomfortable. How many Parents lose their children, by setting their hearts too much upon them: who miscarry oftner than Men of the greatest parts? Let us not therefore cry up the hands of *Zerubbabel*, nor the greatnesse of an Army, nor the wisdom of a Parliament, but let us exalt the power of the Almighty, adore his Providence, trust in his goodnesse; let every Christian endeavour to joyne his soule close unto God, and as it were to square it fit for him, to bring his trust only to the God of trust, and to set him in his own place, the highest in the heart. For the conjunction of the soule with God is the life thereof, and while we be carefull to preserve that union, the Gates of Hell cannot prevaile against us, we stand impregnable. But if the Divell come once betwixt God and our soules, and it is his greatest study so to Do. If the love of the creature and confidence therein make the least separation and unloose our hearts from their chiefeest good, then our rock and sure footing is gone: we lie open to that roaring Lion and to those waters of iniquity, which will quickly sink us in perdition: Despaire, Idolatrie, Atheisme, and the whole bodie of sin have free passage into our soules: We cannot step from God, but *Sathan* steps to us, Every degree of departing from God is distrust and unbeliefe, and what will not an unbelieving heart commit?

2. *Serve Gods Providence in the use of meanes.*

So far as God affords us helpes and meanes, we must not be wanting in our Dutie to actuat their power, and to employ them to the best advantage; we must go along with Providence, and serve occasion and opportunities, and be exactly carefull of all meanes, although we must not trust in any. God promised *Josuah*, not to leave him nor forsake him, yet he bids him be strong and of a good courage: the *Israelites* must fight it out, when God had given the Enemy into their hands. Indeed sometimes he will have us only spectators of his Actions, he will tell *Jehosaphat* and the people of *Judah*, they shall not need to fight in the *lattel*; stand still, move not, and behold the salvation of the Lord towards you: when he is pleased to shew a strange deliverance, and to get honour in the confusion of his Enemies, as he did on *Pharaoh* in the red Sea; then there shall be no concurse of second causes, he will fight himself, and do his own work with his own hands; but most commonly he requires the service of the Creatures, which he doth not want, and sets down a course of meanes which he will not alter; and then it concerns us to answer Providence with industrie, to put forth our strength, and to use such meanes as God vouchsafes. If we have the honour to be Gods Instruments, we must do the office of Instruments and be active: we must cast our care on God for the issue, but we must sweat our selves in the prosecution. Hell it self shall never prevaile against the flock of Christ, yet they must *strive* to enter in at the narrow Gate, they must *work* out their own salvation with fear and trembling. Election to the end, includes the meanes, & whosoever will be happy in another world, must first be good in this. Presumption is as dangerous as distrust, and he may justly lose the fruite of a happy end, who neglects the use of lawfull meanes.

3. *Confide in God in the want of meanes.*

It was a pious speech of *Luther* in an Epistle to *Melancton*, God is able to preserve his own cause from falling, or to raise it when it is fallen,

Jofu. 1.

2. Chro. 20.
17.

Exod. 14.

Luk. 13. 24
Phil. 2. 12.

fallen, God is never more neere his people, than when deliverance seemes furthest off, they can be in no condition where he is at a stand and cannot help them. This war which, we think, will devoure us all, may be an Instrument of preservation as the whale which swallowed up *Jonas*, was a meanes to bring him to the shoare. The depths of Mercy are beyond the depths of misery, and God hath his own ways of helping his Children, when all things else deny them help. The violence of the wind turn'd back the Darts of *Eugenius* his Armie into their own faces for the victory of *Theodosius*. A number of little fishes will come to feed the *Rochellers* in a hard siege. *Moab* and *Ammon*, the Enemies of *Judah*, shall destroy one another. So mightie is God in power, and excellent in working. Say that our sins are many and our transgressions great, yet Gods mercys are more, and his glory will be greater in pardoning. No faults, can damme up the endless goodnesse of the Almighty, we cannot offend so much as he can pardon. Say that our enemies are many, and mightie, and cruell, yet *Ahab* with a few yong Men, vanquished *Benhadads* great Army, and 32 Kings with him. The Divell is stronger by Man's wickednesse than by his own power. Say what we can, and say the worst we can, that *England* is sore wounded, and poore *Ireland* is giving up the Ghost: Yet remember that Repentance preserv'd *Ninive* which in 40 days was to be destroy'd, that Faith delivered *Daniel* out of the Lions mouth. That he, who will raise our bodies, can mend our worst condition. Was *Abraham* deceived, who trusted in God for a Sonne against the course of Nature? Or *David*, who being compassed about with the waters of affliction hoped for better times? Or the 3 Children who beleeved that God would deliver them out of the fiery furnace? O Lord my God in thee have I put my trust, save me from all that persecute me and deliver me. And deliver us all he will, if we all pray unto him; for faithfull prayer is Omnipotent, And pray unto him we shall, if we all trust in him, for trust is the roote and life of succesfull prayer: Let us all therefore Pray, and Trust, and Trust, and Pray, that our heavenly father would work a good understanding betwixt King *Charles* and his great Counsell, that he would look with the Eye of

Symf. Hist.
c. 14. p. 67
c. 16. p. 183
2. Chr. 20.
22.
1. J. 28. 29.

1. King. 20

Jon. 3.
Dan. 6.

Dan. 3. 17.
Psa. 7. 4

Alfred

Gods Providence.

compassion upon *dying Ireland*, that his mercifull hand would make up the breaches of *distracted England*, that his goodnesse would take away the cause of all calamities, *our many, and great, and crying sins*. And after our prayers let us trust againe, that seeing it is all one with the Lord, *to save with many or with few, to help with meanes or without meanes*: He will in due time produce a sweet correspondence betwixt the *King and people*; he will deliver bleeding *Ireland*, out of the hands of bloudy Rebels. He will restore distressed *England* to a happy condicion, he will pardon our iniquities, and remember them no more. *Let us pray therefore, and trust continually, and let us never cease to trust and pray.*

F I N I S.

Die Mercurii 28. Decemb. 1612.

It is this day ordered by the House of Commons, that Master Corbett shall have thanks returned him from this House for the great pains he took in the Sermon he preached this day at S. Margarets in the Citie of Westminster, at the intreaty of this House. And that he be desired to print his Sermon: And it is ordered that no man shall presume to print it but hee, whom the said Master Corbett shall authorize under his hand-writing. And it is further ordered that Sir Iohn Corbett, a Member of this House, shall returne the thanks to Master Corbett.

H. ELSYNGER Cler. Parl. D. Conim.

I appoynt Rob. Bostock Stationer to print this Sermon.

ED. CORBET.

ERRATA.

Pag. 9. l. 20. r. destroyes. l. 11. r. uoctruths. l. 35. r. thus. p. 10. that Gallen. p. 11. l. 1. r. every
graffe. l. 36. r. ruled. p. 13. l. 31. r. When that scarlet. p. 13. in the margin, *Visa est in-*
igna quam Tulliane dignitati compararem. p. 16. r. Gold.

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A Briefe

34

A N S W E R
TO

A BOOK INTITULED,

HIS MAJESTIES

L E T T E R

AND

DECLARATION

TO THE

SHERIFFES and CITY

OF

L O N D O N.

Jan. 30th LONDON,

Printed in the year, 1642.

A BRICK
ANSWER
TO
A BOOK ENTITLED
HIS MAJESTY
LETTER
AND
DECLARATION
TO THE
SHERIFFS and CITY
OF
LONDON.

Printed in the Year, 1642.

An Answer to His Majesties Letter
and Declaration to the Sheriffes and
City of London.

First, We were glad to finde that there was yet some hopes they would looke to the peace and happinesse of that City, and at last sever themselves from any faction or dependance which might insensibly involve them in those Calamities they did not foresee. 'Tis the nature of Mortalls (but the cause I know not) to rest secure in his own thoughts, when in the opinion of others he is subject to the greatest casualties; nay, so averse are they, that when reason cannot promise a happy successe to their bad attempts, they make it a matter of faith, and believe that for an absolute certainty, which in it self is lesse than probable: I wish this disease may never steale into the Royall, but if His words be scann'd, 'twill breed a jealousie of His inclination to that distemper; for if He were not, how could He imagine that the City of London, should now

after so many desperate designes be insensible of the miseries that will ensue the Conquest, if obtained by their Adversaries? surely they about His Majesty have not that power over His Rationall faculties, as to possesse Him with a thought of Divinity inhaerent in them, as if their wayes were like Gods, past finding out; Or if His Majesty do but weigh the severall accidents and passages that have happened since these differences, He will finde no promise from God of the Victory; nay, I am confident His tender Heart cannot bee free from some fears, seconded with pregnant reasons, whereon He may ground a beliefe of His losse; and for any thing that He hath yet gotten, the City may continue as zealous for the Parliament as ever they were; and with no lesse safety than their diligence hath hitherto with Gods assistance purchased for them.

Secondly, With that Answer of ours we sent a Servant of Our own to require and see that it might be communicated to the whole body of that Our City; but instead of that admission we expected to Our Messenger, Guards of armed men have beene brought to keepe Our good Subjects from being present at the reading thereof. What hopes is there of doing good, when His Majesty doth so confide in those ill instruments about Him? who but the Messenger himselfe could make that false Report? were there at any time this twenty yeares more present at a Common-Councell, than at that? or did they keep out any that

that had right by custome to be then present; and for those that had no right, His Majesty Himselfe doth implicite acknowledge how justly they were kept out; for He saith in this His Letter and Declaration to the Sheriffes, That *Speeches were made by strangers, who were admitted the City Counsellis contrary to the freedome and Custome of those meetings*: now if those that made speeches had no right to be there, and those that were kept out by the Guard, had as little right as they; then His Majesty doth implicite commend the keeping of those out; and yet in another place of that Declaration Hee blames them for keeping them out; and for the entertainment of His Servant that brought the Message, what greater respect could be shewed him, than the admittance of his presence, and what fairer play can there be, than that above boord; the Messenger himselfe being made a witnesse of that dayes worke.

Thirdly, That all Our good Subjects may clearly understand how farre We have beene from begetting, how farre We are from continuing and from nourishing these unnaturall civill dissensions, and how much it is in their own power to remove the present pressures, and so establish the future happinesse and glory of that famous City.

'Tis most certaine and beleev'd of all, that His Majesty did not beget these distractions; but tis knowne by whom they have beene maintained since their birth; I meane, by whose authority,

rity, though his Warrants (as is probable) have bin
 used about that which was never intended at his
 granting of them: and 'tis clearly to be discern-
 ed, *how easily they may remove the present pressures,*
 and tis as clearly to be discerned how if they take
 that way prescribed to them to remove their pre-
 sent miseries, they will bring greater miseries in
 their stead, and greatest of all to their posterity:
 for the way prescribed is in effect this, that the
 City should first apprehend an inability to make re-
 sistance, and then yeeld themselves to the cruell
 mercy of those who have so farre possesse His Ma-
 jesty; and that they should apprehend the Par-
 liament men, and other good Common-wealths
 men, as fast as the King accused them, till at last
 there would be none left to defend the Kingdom:
 now if this were done, the Warre would doubt-
 lesse cease, and these present pressures would be
 removed; not taken away, but drawne into grea-
 ter mischiefes that would follow, so that then the
 cure were worse then the disease, for by this kind
 of physicke you may tamper with the body to
 cure a Feaver that's spotted, and turne it to the
 plague.

Fourthly, *Wee do hereby Declare the said Isaac
 Pennington not to be Major of that Our City of Lon-
 don, and to have no lawfull Authority to exercise the
 same, and that Our good Subjects of that Our City
 ought not to submit to any Orders, Directions, or Com-
 mands, which shall issue from him as Lord Major.]*
 Here

Here his Majesty hath excused the Lord Major, for not sending a Warrant to apprehend him that said *he hoped to wash his hands in His Majesties blood;* it seemes he hath no Authority to do it: But I rather hope His Majesty was mis-informed, for those words if they were spoken by any man, might well have beene questioned by the same authority that other things were done by; but tis likely that those which informed his Majesty of that, either knew more then my Lord Major did in that particular, or else wilfully injured my Lord by his false Report; but hower if some Ceremonies were not performed which used to be solemnized, nay though he had not beene chosen by the City, yet he hath authority from the Parliament for what he doth, and which is sufficient to force obedience from those within his Liberties: but tis most likely that he was chosen by the major part, for if the City did trust him with the government of their estates in the Parliament House, surely they would trust him with their Charter and to governe the City; and Alderman *Cordwell* was knowne before as well as now, and why had they not chose him to sit in Parliament before Alderman *Pennington* if he had been better beloved, or if the City had beene so opinionated of him: but tis probable that many are offended because this Lord Major was chosen before others that were his *Senior* Ald.; but for those that are offended they must needs know tis without cause, and so they may guesse

(6.)

guesse how they shall be pleased, for the Office of
Major goes not in order but by election, for other-
wise the City might be enforced to have a Major
that might undoe the City, but it hath beene the
care of former ages (as I may say) to provide bet-
ter for this City.



FINIS.



CERTAINE

INFORMATIONS

From severall parts of the Kingdome, for
the better satisfaction of all such who desire to be
truly Informed of every weekes Passage.

From the 23. of *January*, to the 30. of the same. 1643.

Monday, Jan. 23.

After that Sir *Ralph Hopton* had fled from *Saltsb* in *Cornwall*, where he was beset both by Land and Water, he retired to a Towne that lyeth West from thence about 15. miles, named *Liskerd*, whither *Colonell Ruthen*, of the Family of the *Gowries* in *Scotland*, resolutely pursued him, with 1500. horse and foote, and three pieces of Ordnance, two whereof were Brasse, and the third Iron, being not well advertised of the strength, or number of his forces there, for Sir *Ralph Hopton* had rallied his scattered Troopes, and recreated his Army, by some 2. or 3000. souldiers which were brought unto him by the Lord *Mohun*, and *Grills* the high Sheriffe of that County, with divers pieces of Ordnance, and withall hearing that the Earle of *Stramford* was not then come up to the Colonell, but at the least a dayes march behinde him, he drew out his men and Ordnance, to the number (as some say) of twelve pieces, and encountred the Colonell, and having the advantages both of place and strength, and likewise the benefit of an ambush, he defeated the Colonell, hath slaine some 40. and taken about 200. of his men, and surprized his 3. pieces of Ordnance, as some Letters from *Exeter* relate, but Captaine *George Thompsons* Letter mentioneth no certain number of those that were lost, yet couragiously he writeth, that they hope to make good their losse, and speedily to bring the War there to a happy period.

Some Letters from those parts say, that the Earle of *Stramford* sent a Command to the Colonell, not to advance against *Hopton*, but to stay untill hee was come up to him.

And now from *Oxford* the Relation is, that Sir *Ralph Hopton* wrote a Letter

ter to the King, therein certifying him, that he had utterly defeated the Colonell, and slain many hundreds of his men, which hath so revived the Cavaliers, that they have celebrated a publike Thanksgiving for the same. Yet by the aforesaid Letters their Informations are the truest.

The Malevolents in and about *London*, have now expressed the rancour of their malicious hearts to the full, but what they closely contrived, the mercifull God hath publicquely disclosed, for about the latter end of the last week a Coach passing through *Oxbridge* in the evening towards *Oxford*, with Gentlemen in it, was stayed and searched, wherein was found a Boxe, which being opened, divers papers were therein discovered, some whereof contained a Petition to the King, subscribed by 5000. hands, that have engaged themselves to maintain the Cavaliers Army with their lives & estates, others of them containing a Roll, wherein was listed the names of about 450. persons of good ranke and quality, and of great estates, as being the chiefe and principall actors in this businesse, six of this last number being Aldermen of *London*, Sir *Paul Pinder*, and others, men of considerable means to destroy such undertakings, & therein they also gave advertisement that they had advanced 40000. li. for that affaire, 30000. whereof they had already sent towards *Oxford*, after which two Troops of horse were sent to bring it back againe, if they could overtake it, this accident being divulged through the City, came to Sir *Paul Pinders* knowledge, who, to escape punishment, and to make his peace, sent on Saturday last a great summe of money to the Parliament.

From the *Hague* in *Holland* by Letters it is certified, that the King of *Denmarke*'s bastard Sonne hath been very busie there for procuring of souldiers for the Queene, but having effected little to his purpose, he is returned againe into *Denmarke*, where he hath six thousand souldiers ready to be Shipt for *England* at the opening of this next Spring; that the Queen hath so stored her selfe with Gunpowder in *Holland*, that it is raised to 20. Shillings more in a hundred then formerly it was, because her ingrossing of it hath made it scarce amongst them, and that the Papists there have gotten all the monies that can be procured, both in *Amsterdam* and *Rotterdam*, to furnish the Queen and her Army, and they say there, that the English will be deceived, in supposing that the King can want monies, because he is so greatly supplied from thence: but those supplies are watched for by one of the Parliaments Ships, named the *Providence*, which lyeth in the River of *Maase* neere the *Briell*, and searcheth all the Ships that goe from thence, or from *Rotterdam*, by the States connivence.

And they further certifie, that Mr. *Strickland* the Parliaments Agent in *Holland*,

Holland, hath gotten divers principall and faithfull Commanders to be sent over speedily to assist their forces, and that the Prince Elector Palatine sends him, and hath declared himselfe for the King and Parliament.

Out of the North it is informed, that the Lord *Fairfax* hath gotten a great Army in *Yorkeshire*, and that he intendeth to set upon *Pomfret* Castle, where the Earle of *Newcastle* with some of his forces is quartered: that the Earle of *Lincol.* hath raised 4000. men in that County, to inclose him on that side, and that the Lord *Gray*, and Sir *John Gell* have considerable forces in *Darbyshire*, and *Leicestershire*, to keep him from marching that way, insomuch that he is so strongly inclosed on the West and South parts, that the Cavaliers from *Oxford* will neither be able to relieve him, nor he to assist them, so that he must be enforced to retire againe to *Newcastle* (which he had no intention to doe, his designe being chiefly totally, to subdue the County of *York*, before he would move or advance into any other place) or else, if the Lord *Fairfax* purpose shall happily succeed, to be utterly defeated and cut off, which all true Protestants hearts pray to see effected, because they rest assured, that he and his Popish Army, have no other aymes, then to subvert the true Protestant Religion, and introduce Tyranny and Popery.

The Carrier that went from hence the last weeke to *Darby*, hath been againe bereaved and robbed of all his goods, and horses, by some of Master *Henry Hastings* Troopes in *Leicestershire*, so little careth he for the Kings Proclamation to the contrary, which testifieth how poorely they would respect the King, if they had the absolute Domination to rule at their pleasures: but the Lord *Gray* being much incensed by this affront given to the King and Kingdome, hath beset him in *Asby de la Zouch*, and will call him to a severe account for all his plunderings, robbings, and other abominable actions, if he can get him into his fingers. Yet wihall let the Cavaliers consider, that plundering, and robbing of Carriers is not the way for them to get the good-will of the people, or gaine adherents, for experience can tell them, that their robbing of the *Gloucestershire* Carriers some while since, hath so much incensed the Inhabitants of that County, that they have taken up Armes against them, and requited some of them to the purpose lately at *Burford* in *Oxfordshire*, by sending them untimely to their graves.

The last weekes Informations certified, that the Inhabitants of *Boston*, in the County of *Lincolne*, had sent out some of their forces, to suppress Captain *Welby*, and his Malevolent crew about *Spalding* in that Shire, and now certaihe intelligence is come from thence, that they have surprized that mutinous rabble, and defeated the Captain, slain divers of his men, taken many of them prisoners, and scattered all the rest of them.

Tuesday Jan. the 24.

The inhabitants of *Henley upon Thames*, complayned to the Lord General at *Windſor*, that the Cavaliers from *Redding* came every market day to their Towne, and carried away their Corne and other provisions, in ſo much that they were ſo damniſied by them, that they could have no markets kept, and therefore deſired his Excellency to ſend ſome of his forces thither to defend and ſecure them from the Cavaliers pill-gings, who ſent Sarjeant Major *Skippons* Regiment with Ordnance thither, which were guarded by ſome Troopes of horſe part of the way, and afterwad returned to *Windſor*: the Regiment being come into *Henley*, and having newly ſetled themſelves, about midnight on friday laſt, a 1000. horſe came out of *Redding* to ſurpriſe them, and having killed two of their Sentinells, came up to the Towne, but the ſouldiers having received the Alarme by the ſhot of one of the Sentinells before he died, ſtood upon their defence, and diſcharged a drake laden with Muskett bullets upon them, and ſlew ſeven horſe of their formoſt rankes, then the muſketiers gave them ſuch a valley of ſhot, that made them retire hand over head in great confuſion, inſomuch that they rode over one another, and killed many of their own fellowes, ſo that the next morning many of them were found dead in the high way, and much of their blouds ſcattered in a long tract.

The Parliament hath Ordered, that this preſent Terme ſhall be kept at *Weſtmiſter*, notwithstanding the Kings Proclamation to remove it to *Oxford*, becauſe it may indanger the Records of the Law Courts, and alſo cauſe many Officers that depend upon thoſe Courts and the Offices of Receipts, are either members, or aſſiſtants of both the Houſes of Parliament, and therefore they have prohibited the Judges and Officers to remove from hence, and that no Member of either Houſe ſhall depart without ſpeciall licence, or any Records or writings be removed to *Oxford*, and that no Judgments, Order, Decree, or other proceedings out of *Weſtmiſter* ſhall be valid to bind any perſon without his owne voluntary aſſent, and that they will proteſt all Judges, Officers and other perſons from any damage that may accrue unto them for obeying their Order.

The King hath ſent Letters to the Maſters and Wardens of all the Companies in *London*, to aſſemble all thoſe that are free of each Company into their Halls, and to call alſo their Apprentices thither, and to reade unto them the late City Piſition, with the Kings Anſwer thereunto, both which were read lately in the Guild-Hall, with a Command that they ſhall apprehend the Lord Major, Alderman *Fulke*, Capt. *Ven*, Capt. *Maynwaring*, Capt. *Browne*, Capt. *Tiſchburne*, and Capt. *Hervey* as guilty of high Treason

but the Parliament foreseeing the danger, sent an Order to the Lo: Major, requiring him to take all those Letters, and to send them to the House. The Sherifffes of *London* also had Warrants brought them from the King to apprehend all the said Persons, and to keep them in safe custody, but the Sherifffes went this day to the Parliament, to shew them those Warrants, and to desire their advice upon them. The plot is so evident to put the whole City in combustion, that it needeth no interpretation.

Sir *Benjamin Ayloffe* was made high Sherifff of the County of *Essex*, by the King in *Novem:* last, and then he came up and delivered his Commission to the Parliament, and disserted the Office, but since he hath a new Commission, and hath gotten some Malignant Iustices at *Chelmsford* in that County to take his Oath to execute the place, who being sworne, immediately caused a Proclamation to be read there, proclaiming all those in that County Traitors, who had, or hereafter should, assist the Parliament with men, horse, money, or Plate, which one Sir *William Everard*, that dwelt neere unto that Towne, hearing of, he got some horsemen together, and apprehended him, and hath now brought him to the Parliament to receive punishment, which would deterre all others to doe the like, but *Spes impunitatis est maxima causa peccandi*.

Wednesday. Jan. the 25.

This day the Fast was celebrated, and in the forenoone there preached before the Parliament at *Saint Margarets* in *Westminster*, Master *Arrowsmith* of *Lin*, in the County of *Norfolke*, and in the afternoone Master *Whitaker* of *Bermonsey* in *Sauthwark*, where both of them made most Divine and sweet Sermons.

Thursday. Jan. the 26.

From *Manchester* they write, that Sir *John Seaton* (who is designed for that County by the Parliament) is safely arrived there with his forces, although they had likely to have been intrapped upon the way, whose appearance there with men from *London*, hath added such courage to those valiant defenders of their Religion and Countrey, against the Earle of *Darby* and his Popish adherents, that they doubt not but speedily to subdue them all, and their arrivall hath so much amased the said Earle and his forces, that they durst come but within foure miles of *Manchester*, where they plundered some few houses, but in such an affrightment, that they were retired farther from it, and whereas the *Manchestrians* treated with the Earle for an Exchange of some of his men, which they lately tooke at *Leigh*, for their Captaines that were some whiles since made prisoners by his forces, he utterly refused it, valuing them more then his owne, though they will not serve him, so considerable

derable are any of the well-willers to the King and Parliament amongst them.

Out of *Shropshire* they write, that Captaine *Scriven*, who heretofore was an eager adherent to the Cavaliers, hath totally disserted them and their cause, whereupon some dissentions are risen betweene him and the High Sheriffe *Bromley*, who hath endeavoured to apprehend him, but cannot find him; and that the Papists in *Lancashire* have sent money, to the value of 1000. li. to *Shrewsbury*, to maintaine the Malevolents there against the Parliament. And out of *Cheeshire* they write, that the *Militia*-men and Commissioners of *Array*, are preparing to oppose one another.

This day an Order was sent from the Committee for the safety of the Kingdome, to the Masters and Wardens of all the Companies in *London*, requiring them not to read the Letters that were lately sent them by the King to be read in their Halls, but to send them all unto them, because the intent of them was to raise combustions against the Parliament and the City, and to endanger the safety of both. Yet before the Order came out, the Master and Wardens of the Company of Merchant Taylors, had summoned all the Freemen of their Company, to appeare at their Hall, in the afternoone of this day, but the well-affected persons onely of that Company were summoned without their Apprentices, and the ill-affected and all their Apprentices were summoned, which partiality is to be observed, that every man may take notice of their evill intentions, but nothing was done there, because the aforesaid Order had abrogated the summons, and therewith their nefarious designe.

The Earle of *Northampton* who had robbed the Carriers lately at *Daven-*
try, was glad to flie for his life, and to leave all his pillage behinde him, for Master *Crew*, with 2. or 3000. Dragooneers out of *Northampton*, had likely to have apprehended him, if the Earle had not had timely notice of his coming upon him.

Friday Jan. the 27.

The inhabitants of *Barnstable* in *Devonshire*, have seized upon foure Barques at a Port neere unto them, which had money, Ordnance, and other Ammunition in them, and were going into south Wales to raise men, to come over into *Cornwall* to help Sir *Ralph Hopton*.

From *Edenburgh* in *Scotland* it is informed that the Conservators of the Peace betwene both the Kingdomes, have had a grand Assembly, in which they have seriously considered and consulted of the pressing distractions that for the present overwhelme the English Nation, for remedy whereof, they have framed a Petition to the King, therein desiring him to disband the
Popish

Popish Armies now on foot in this Kingdome, and that he would call a Parliament in Scotland to prevent the dangers that may in ensue to this Kingdome, from them, and that he would give licence for an Assembly of the Divines of both Kingdomes to settle the Church Government, so as there may be an uniformity therein between them: and that the Commissioners which bring the Petition are the Lord Chancellour *Lowden*, Sir *Archibald Johnston*, and Master *Robert Berkley*, and although some exception hath bin made against the said Sir *Archibald*, by some about the King, yet the Scots will have him come, and that the *Banders* (whom they terme Malignants) would have made such Commissioners to bring the Petition, as neither the State of *Scotland*, nor the Parliament in *England* could confide in, but they were not permitted to have their wills therein, because it might bring confusion upon both the Nations, and lastly, that the said Commissioners were to begin their journey hitherward on Munday last.

Out of *Yorke-shire* it is signified, that the Earle of *Newcastle* hath imprisoned the Lord *Savill*, and Sir *Thomas Gower*, who was high Sheriffe of that County the last yeare (and as some say the Earle of *Newport* also) because they declare, that though they ever intended to maintaine the Kings Prerogative, yet they would not be a meanes to introduce Popery, which they saw the Earle aymed at, but the Earle giveth out (as it is reported) that hee hath restrained them, because they had a designe to apprehend the *Queene* as soone as she was come into *England*, and so bring her to the Parliament.

It is also informed from thence, that Captaine *Fenwicke*, son unto Sir *John Fenwicke*, in *Northumberland*, who had the command of divers Troopes of horse in the Earle of *Newcastles* Army, bore this Motto in his Cornets, *For the King and Protestant Religion*, Which latter words the Papists not enduring, would have had effaced, whereat the Captaine taking distaste, hath deserted the Earle, and carried all his horse along with him to the Lord *Fairfaxe*. And also that Sir *Hugh Cholmley*, a Member of the house of Commons, is gotten between *Yorke* and *Durham* with his forces, and that they have given a great defeat to some of the Earle of *Newcastles* Army in that part of the County.

Saturday, January 28.

The Malevolents in and about this City, are alwayes plotting some designs, to reduce it from the present Peace it enjoyeth, into combustion and destruction, and to that end, have incited the Marriners, Seamen, Shipwrights, and others about *Stepney* to frame a Petition to the Parliament for Peace, onely in generall termes, requesting also the maintenance of the Protestant

testant Religion, Lawes of the Land, liberty of the Subject, and the just Priviledges of Parliament, according to the construction that the Cavaliers give them in their Declarations, and having finished it, they posted up Tickets for all of that profession to meete yesterday in the Pallace yard at *Westminster* to present it to the Parliament, but at the time appointed very few or none appeared there, who being demanded by some Masters of Ships what they did there, answered, they knew not for what they came thither, and that they were onely invited by Tickets to appeare there; whereupon seeing no more of their Company to second them, they departed; and so this plot of the Malignants, by Gods good Providence was frustrated, as also by the care and vigilancie of such as desire to conserve the quiet and tranquillitie of the Commonwealth.

The long neglecting of *Newcastle*, hath brought a great deale of woe to this Kingdome, for thence is this warre fomented, and if that Post had not beene an Inlet for forraigne supplies of Men, Money, Ordnance, Powder, Ammes, and Ammunition the Earle of *Newcastle* could never have brought such a well furnished and considerable Army into the field as he hath done: but now (by Gods helpe) it is to be hoped, that those things will be rectified and further supplies hindred, for there are foure lusty ships well equipped, gone from hence this weeke, to lie before *Tinmouth* Haven, to stop both the Ingresse and Egresse of any ships to that Towne, that so no forraigne forces may be brought in thither to molest this Kingdome.

From *Bristol* they write, that the Malignants amongst them began lately to stirre and raise combustions in that City, for they had seized upon one of their Sentinell Houses, and stood there upon their guard: but at length the well-affectd people there regained it from them, and apprehended the chiefeft of them, and have soundly beaten the rest, by which meanes they have brought them into subjection againe.

A

36

DECLARATION

Of the *Parliament*
LORDS and COMMONS

Assembled in

PARLIAMENT.

For the prevention of a most horrid,
wicked and unnaturall designe, pursued by
Sir *Ralph Hopton* and his adherents, Rebels and Tray-
tors, in a warlike manner in *Cornwall*, and *Devon*, whereby ru-
ine and destruction is now threatned by the Welch, and others of that
bellish & accursed Crew to the Countrey of *Somerset*, and the adjacent Coun-
ties, who are therefore hereby authorized to imploy the moneys ray-
sed there upon the Parliaments Propositions, for de-
fence of themselves.

With an Ordinance of both Houses for the Assessing
of Malignants in the said Countrey of *Somerset*, and the
parts adjacent

Die Sabbathi, 28 Ian. 1642.

Ordered by the Lords and Commons Assembled in Parliament,
that this Declaration and Ordinance shall be forthwith Prin-
ted and Published.

John Browne, Cler. Parliament.

Ian. 30. Printed for *John Wright* in the Old Bailey. 1642.

DECLARATION



STATE OF NEW YORK

IN SENATE
JANUARY 1, 1880

REPORT OF THE
COMMISSIONER OF THE LAND OFFICE



Die Veneris, 27. Ianuarii, 1642.

Whereas his Majesty, by the advice and instigation of a wicked Councell about his Person, hath rayled forces against the Parliament, and hath Actually made Warre against his great Councell, and his good Subjects of the Kingdom, which forces so rayled by his Majesty, for the most part are consisting of Papists; notorious Delinquents, and other Malignant persons, by whom the wel-affected of this Kingdome are ruinated in their estates, & diuers Outrages committed upon their persons; And forasmuch as Sir Ralph Hopton and his Adherents, Rebels and Traytors, combining together in pursuance of this most horrid, wicked, and unnaturall designe, hath leuyed diuers forces in the County of Cornwall, and in a warlike manner already entred into the County of Devon, and Belieged, Robbed, Spoyle, Plundered, and Pillaged, diuers Townes and places in the said County, and diuers Rapes, Murders, and other misdemeanors, have acted and committed upon diuers of his Majesties good Subjects there, and many of them hath utterly destroyed; And forasmuch as that noo Ruine and Destruction is threatned, not only by that Hellish and accursed Crew, but also by the Welch, and other forces rayled by his Majesty, and in his name, to the County of Somerset, and

and other the adjacent Countie, the said Countie
also being in danger by the Invasion of a forraigne
Enemy, for prevention whereof, amongst other the
said Countie, the wel-affecte and good Subject
in the said Countie of Somerset, for defence of them-
selves and the Westerne parts, against all such their
Enemies, Rebels and Traytors, having associated
themselves, and rayed divers forces both of Horse
and foot, which must be maintained upon the pub-
lique charge, The Lords and Commons assembled in
Parliament, doe Order, Declare, and Ordaine, that
the Receivers for the Subscriptions appoynted for
the Countie of Somerset, upon the Propositions for
raising of Horse, Money, and Plate, for the defence of
the King, Kingdom, and Parliament and all Collectors,
Subcollectors, and others intrusted, for the levying
and receiving of the said Collections, and the said
Propositions, in and for the said Countie of Somerset,
shall forthwith pay in all such Summe and Summes
of Money as by them or any of them hath beene Col-
lected and received, and not payd into the Treasurers
in London according to the said Ordinance, for the
Propositions as aforesaid, unto John Ashe Esquire,
and Roger Hill of Taunton Gentleman, Treasurers
heretofore appoynted to receive the said Summes so ray-
sed and levied as aforesaid, upon the said Ordinance
for Subscriptions as aforesaid, to be employed to the
uses and purposes limited and appoynted by the said
Ordinance, for Subscriptions upon the said Propo-
sitions, and to w^{ch} other use, intent, or purpose, And
that the said Money so Subscribed, rayed, and ga-
thered as aforesaid, shall not be paid out by the said
Treasurers heretofore appoynted, but by Warraint to
them

them made by the Right Honourable the noble Earle
of Stamford. Sir Iohn Horner, Sir Thomas Wroth,
Sir Francis Popham, Alexander Popham, Hugh Ro-
gers, Christopher Walker, William Strode, Richard
Cole, Iohn France, Iohn Harrington, Iohn Hippeley,
James Ashe, Iohn Ashe, Iohn Pine, Henry Stamford,
William Seaborne, Thomas Hippeley, Henry Hen-
ley, Iohn Preston, William Long. or any three or more
of them under their hands and Seales, shall limit,
appoynt, and declare, And that the Warrant or
Warrants of the persons aforesaid, or of any three or
more of them in manner as aforesaid, for the issuing
out of the said Monies, together with the Acquittance
or Acquittances from the Person or Persons which
shall be appoynted by the persons aforesaid, or any
three or more of them, for the receipt of the said Sum
or Summes of Money according to this Ordinance,
shall be a sufficient discharge to the Treasurers hereby
named, for so much as shall be in such Acquit-
tance or Acquittances for the issuing out and payment
of the said Summe or Summes of Money respective-
ly, And that the Treasurers shall not at all pay any
Summe or Summes of Money to be by them recei-
ved upon any other direction, Warrant, or Command
whosoever. And further it is Ordered and Decla-
red, that the said Receivers, appoynted by vertue of
the said Ordinance for the Propositions, who were
thereby required to pay or cause to be paid the said
Monies by them received, to the Treasurers in Lon-
don named in the said Propositions, for so much of the
said Monies as they shall pay to the Treasurers here-
by nominated and appoynted for the County of Somers-

set as aforesaid, having their or either of their respective Acquittance or Acquittances, shall be discharged, any Act or thing heretofore made to the contrary notwithstanding.

Provided that this Ordinance shall not extend to impeach or diminish any Order or Ordinance of both Houses of Parliament formerly made, for disposing of any of the said Monies, or other Orders made to the Towne of Taunton, or other place in the said County of Somerset, having thereby obtained an Allowance for Fortifications out of their owne respective Subscriptions and Contributions upon the said Propositions.



Die



Veneris, 27. Ianuarii, 1642.

VHereas Sir Ralph Hopton, and his Adherents, Rebels and Traytors, combining together, hath leavyed war against the Parliament, and hath in a warlike manner already entered into the County of Devon, and besieged, robbed, spoiled, plundered, & pillaged diverse Towns and places, in the said County, and diverse cruel and barbarous murders, rapes, and other notorious outrages hath committed and done in the said County, upon diverse of his Majesties good Subjects, and many of them hath utterly ruin'd and destroy'd; and inasmuch as the like danger and destruction is threatened to the County of Somerset, by the said Rebels and Traytors, who have a great partie in the said County of Somerset, that are Persons ill-affected: It is therefore Ordered and Ordained by the Lords and Commons Assembled in Parliament, and by the Authority of the same, That Sir Iohn Horner, Sir Francis Popham, Sir Thomas Wroth, Sir George Farwell Knights, Alexander Popham, Hugh Rogers, Christopher Walker, Iohn Harrington, Iohn Hippefly, Iohn Francis, Rich. Cole, William Strode, Iohn Pine, Henry Henley, Iohn Preston, James Ashe, Iohn Ash, Henry Stamford, Wil. Seaborne, Tho. Hippefly, and Wil. Long Esquires, or any three or more of them, or any three or more of such honest able and sufficient, as any three or more of the Persons above mentioned shall by their Warrants under the Hands nominated and appointed Assessors, Hall Assesse, Kate, and Charge such Person and Persons, Inhabitants or others, residing and abiding in the said County, as are of ability, and have not contributed to the Propositions, for the raising of Horse, Money, or Plate, for the defence of the King and Parliament, formerly agreed upon by both Houses of Parliament, and other such as have contributed, but not according to their Abilities, to pay such sum or sums of money according to their Estates, as the said Assessors, or any three of them shall thinke fit and reasonable, so as the same exceed not the twentieth part of their Estates; and if any person so Assessed shall

shall refuse to pay the Money so to be assessed upon him, in such manner, and at such times and places, as by the said Assessors or any three of them shall be required and appointed, it shall be lawful to and for the said Assessors above named, or any three of them, to grant Warrants to any Person or Persons under their hands and Seales to leade all and every such summe or summes so Assessed, by any way of distress, and sale of the goods of such Person or Persons so assessed, and refusing, restoring the overplus if any shall be, to him or them that shall be so distrained, and if any Person so distrayned shall make resistance, it shall be lawfull to, and for the said Assessors above named, or any three of them, by their warrant, to require the Parliament Forces in those parts, and all other his Majesties Officers and good Subjects to be aiding and assisting in the premises, the said summes so Assessed and leavyed to be paid unto John Ashe Esquire, and Roger Hill of Taunton, Gentleman, Treasurers hereby appointed to receive the said sums so to be raised and leavyed as aforesaid, and that the money so raised, shall not be issued out, but by Warrant to the said Treasurers, under the hands of three or more of the said Assessors above named, and such Person or Persons as shall be notoriously refractory and disobedient in the premises, or have not sufficient to be taken, it shall be lawfull for the Assessors above named, or any two of them, by their Warrant under their Hands and Seales, to commit him or them to some common Gaole, there to remaine untill payment be made of such summe or summes of Money upon him or them so Assessed, or to send them up to the Parliament, by Ship or otherwise: and for any Act or thing done or to be done, according to the tenore of this Ordinance, they and every of them before named, and all and every other person or persons by them employed in the Execution of this said Ordinance, shall be saved harmlesse by authority of both Houses of Parliament,

FINIS.

THE
Daily Intelligencer
of Court, City, and
Countrey,

N^o 37
MAY 1.

K. R. O.
London

Relating the most remarkable Passages in either,
which may save much labour in writing
of Letters:

Amongst others are contained these Passages, viz.

- 1 The bloody Murder of one Master Daniel in London.
- 2 The Complaint of five of his Excellencies Commanders for long want of pay.
- 3 The like complaint of sundry Commanders in London to the Lord Mayor.
- 4 A true relation of Sir Peter Killegrew's last Message to the King.
- 5 A generall thanksgiving in Oxford for Sir Ralph Hoptons victory.
- 6 An Order concerning Prisoners committed for debt.
- 7 The Lord Herberts comming to His Majesty at Oxford with great Forces.
- 8 His Majesties Resolution to meet the Earl of New-castle about Cambridge.
- 9 A sad Relation of sundry Irish Commanders to the House of Commons.
- 10 The insolent carriage of sundry of the City Commanders towards the Lord Mayor.
- 11 The manner of levying the twentieth part of each mans estate in some places of the City of London, with the success thereof.
- 12 The commitment of sundry Aldermen, and other eminent Citizens, first to the Tower, and afterward to other places.
- 13 The manner of his Excellences advancing with part of his Army.
- 14 His Majesties Letter to the severall Companies of London.
- 15 A Relation of a Fight betwene some of the Parliaments Forces and Sir Arthur Ashton neare Reading.

London, Printed for Ioh. Thompson, Jan. 30. Anno Dom. 1643.

Daily-Intelligencer of County-City and Courtney

Relating the most remarkable Passages in either
which may be much labour in writing
of Letters:

Amongst others are contained these Passages viz.

- 1 The first of the year 1711 in London.
- 2 The second of the year 1711 in London.
- 3 The third of the year 1711 in London.
- 4 The fourth of the year 1711 in London.
- 5 The fifth of the year 1711 in London.
- 6 The sixth of the year 1711 in London.
- 7 The seventh of the year 1711 in London.
- 8 The eighth of the year 1711 in London.
- 9 The ninth of the year 1711 in London.
- 10 The tenth of the year 1711 in London.
- 11 The eleventh of the year 1711 in London.
- 12 The twelfth of the year 1711 in London.
- 13 The thirteenth of the year 1711 in London.
- 14 The fourteenth of the year 1711 in London.
- 15 The fifteenth of the year 1711 in London.
- 16 The sixteenth of the year 1711 in London.
- 17 The seventeenth of the year 1711 in London.
- 18 The eighteenth of the year 1711 in London.
- 19 The nineteenth of the year 1711 in London.
- 20 The twentieth of the year 1711 in London.

Many observable Passages, which
happened at *Westminster, London,* and
elsewhere, this present Tueday

Jan. 24. 1643.



His morning divers of the House were informed in the Court of Requests, by certaine of the City, of an hainous and bloody murder that was done upon the body of one Master *Daniel*, a Solicitor, dwelling in *Bow-lane*, on Munday night *Jan. 23.* about eleven or twelve of the clock at night, in *Elbow-lane* neare *Saint Thomas Apostles*: which was committed (as divers Members of the House were in the place above-named informed) on this manner. The said Master *Daniell* comming through *Elbow-lane* spake to the Watch, who bid him Good-night: immediately after him followed two lusty young men with Pole-axes, whom guessing to have been Souldiers, and upon some duty, they examined not. Some small time after, this Watch going their Round the same way Master *Daniell* had passed, found him weltring in his blood, not quite dead, having received in the very poll of his head, neare the nape of the necke, a very wide and deep gash, as it had been with an hatchet; and on the crowne of his head a deep peck into the scull, to the very bottome of the braine; whence it appears but too evidently, that this cruell murderous act was done by some Pole-axe, or instrument thereunto having great affinity, and more then probable by those two Souldiers, or at least villains in the guise of Souldiers, that immediately (as is said) followed him: his hand-kerchiefe was pulled halfe out of his pocket, as is to be thought for no other intent but to begin with his money, which whether they

must serve without pay, they would choose their Master :
this they spake openly, and little said unto them.

3. Sir *Peter Killigrew* is gone unto the King, to know
whether it will please His Majesty, to grant a safe-conduct
unto the two Earles, viz. *Pembroke* and *Salisbury*, who are
to repaire unto His Majesty with new Propositions, as soon
as the said Sir *Peter* shall returne with His Majesties plea-
sure, which is daily expected.

4. It was reported in the Hall and Court of Requests, that
there was a generall Thankesgiving throughout all *Oxford*,
and particularly in the private Chappell of *Christ Church* be-
fore the King in the morning, and more private againe in the
Presence-chamber at night, or Evening-prayer, before His
Majesty, for the victory of Sir *Ralph Hopton* in *Devonshire*,
nigh *Plimouth*, upon Colonel *Rutten* and the Earle of *Stram-
ford*, obtained about ten dayes since, and how it was specified
in their Thankesgiving, a very glorious overthrow, to the
number of eight or nine hundred, yet certaine information is
come to the House, that the Parliament lost but thirty men,
horses killed but eight, and eighty taken prisoners, and that
the rest were Crows (but it may be more like Jack-Dawes.)

5. It was likewise this day joyfull news through the Hall,
that the motion about prisoners kept in for debt throughout
the whole Kingdom, is now by the industry of the charitable
Committee (appointed over that businesse) very likely to take
effect; and that the House is about drawing up an order that
those men that lie in prison, and are knowne not able to pay
their debt, shall be released (for to what end should they
starve there?) and those that lie in prison, and are able to pay,
shall be forced to pay: a very happy, just, and pious Order
it will be, and ought so to be esteemed throughout the whole
Kingdome.

6. It was certaine newes at *Westminster*, that by reason
my Lord *Herbert*, eldest sonne unto the Marquesse of *Wor-
cester*, is come with a great power of late unto the King
at *Oxford*: the King is now fortifying *Oxford*, intending
to take his progresse to *Cambridge*, *Huntingtonshire*, *Walden*,
Sussex, *Norfolk*, and some part of *Essex*.

7. It was likewise the generall voyce of all thereabouts, that most feare, and upon some just grounds, that the Earle of Newcastle is to meet the King about Cambridge or Huntingdon, there intending to joyne armies, that therefore the King will not remove His forces out of Reading at all; and will leave a strong garrison in Oxford, leading with him not above six or seven thousand to joyne with the Earle, who is by all voyced 16000. strong, horse and foot, and no more.

8 The Commanders that lately landed at Westchester, Bristol, and Minard out of Ireland, were againe this day at the Houle for their pay, intimating, that through the long forbearance of it, their rigorous important necessities, their sad arrivall and unexpected an unwelcome, silently delivered what they with grieve enough expressed, viz. the almost universall losse and desperate recovery of that Kingdome unto the Crowne of England, the Rebels now being absolute Masters of the field (through our wretched dissention at home, wee being not able to send over to the Commanders fresh men, moneys, ammunition) and most townes and Cities revolted unto them, except Dublin, which likewise is in great danger, unlesse some speedy reliefe be sent them; they being in (almost) a forlorne want of all manner of apparell, but more particularly of hose and shooes: answer was returned them, that the Irish Committee would take them into their serious consideration, intending to acquaint the Houle with their suit, and to move for a speedie dispatch; but some fearing, that in case they had their pay, there would be more feare of their roome then trouble with their company: It is thought they may yet attend their pay for their service with some leasure and more patience.

9 In London this day my Lord Maior offered to take away the Commission from certaine Officers that came to him from Windsor for their pay, in regard they were of that part of the Armie, namely, of the foure thousand set out by them, for no other reason, they said, but they resolutely asked for their money: these Officers departed discontented unto a Taverne in Aldersgate-street, where after they had Cordially drunke

drunke His Majesties, Prince *Charles* and Prince *Rupert* their healths, and were pretty well heated with Sacke; they swore, that if *Isaac Pennington* tooke away their Commission from them, they would by some meanes or other goe where they would have new ones, and by vertue of such Commissions trusted, that little *Isaac* and such as he was, should one day pay them their arrerages, *volens nolens*; and truly, a man that had seen their behaviour, would easily have believed them without swearing. These were Gallants questionlesse, that looked more after the halfe crownes then the thriving of the cause, and is to be feared, have many of their fellowes of the same mind.

10 This day in *Aldersgate-street*, the Sessors came to seffe the twentieth part of the goods, that were generally denyed, one Gentleman said flatly that he would not give a farthing, and the Vintners wife at the Starre in *Aldersgate-street* brought her five children to them, protesting that there were all the twentieth part of goods they were like to have of her.

THURSDAY, Jan. 26. 1643.

Sir *George Whimmore*, Master *Gardiner*, sent to the Tower, from thence with Sir *Richard Gurney*, late Lord Mayor, and two other, are to morrow to be sent unto the Island where Master *Prin* and Master *Burton* were kept prisoners; some say no further then *Calcheffer*.

11 3 My Lord of *Essex* his chiefe Commanders are gone forth on Munday last, in the manner of a forlome hope, upon some designe of importance, certainly time must produce the certainty of it.

3 Hee himselfe is not removed from *Windsor*, as all the Water-men affirme, although strong probabilities to the contrary were last Thursday alledged at *Westminster*.

4 The Kings Letter, sent on Tuesday, *Januar. 24.* to the twelve Companies, and their Apprentizes, onely it is not read, yet it is not, when it shall, God knowes.

• Munday, *Jan. 23.* his Excellency sent some forces, horse and foot from *Windsor* towards *Reading*, with Ordinance, and all manner of provision fitting for that designe. On Tuesday they prepared a bridge to lay over the Thames about two miles.

miles on this side Reading, the bridge being finished and laid over, some Dragooners passed over to the other side of the River; but Sir Arthur Albion having notice of it by scouts before hand, planted some pieces of Ordnance within a quarter of a mile of the bridge, in a small thicket of Furs, which could not be discerned by his adversary. As soon as the Parliaments forces were over, plaid upon them, and with some two thousand Musquetiers marched to the bridge, and got possession of it: in the meane time the maine body of the Parliaments forces were not idle, but plaid upon him from the other side the River with small shot, but durst not continue it, but retired to the Heath or Champane; Sir Arthur pursued over the Bridge, and made a shew of setting upon the main body, but finding his number far inferiour, was content to march backe againe, with satisfaction enough, that he had repelled an enemy with so little losse of his owne, and so great of his enemy; what number was slain is not yet knowne, but some say about 300. and that a Wain loden with maimed men were brought into Windsor on Thursday morning, and on Friday night some were brought to London, to be cured in the Hospitall: God of his mercy sheath the swords of this civill contention. Wednesday night the Army returned to Windsor againe. On Friday Sir Peter Killigrew returned from Oxford with the Kings Answer to the Parliaments Message, which is kept secret, and this day the Propositions for peace are not yet sent. The Execution of the Ordinance for the twentieth part of mens estates, begins very hotly this week to be put in execution, and they who refuse, their goods are seized on and seized away. Thursday Jan. 26 the Saylor, and other men necessitated, presented a Petition for peace; some forty delivered it, but it is thought there were not so few as seven or eight thousand at hand to second them, if they had, not received a contentfull Answer.

FINIS.

SPECIALL

P A S S A G E S

And certain Informations from severall
places, Collected for the use of all that
desire to be truly Informed.

From *Tuesday* the 24. of *January*, to *Tuesday* the 31. of *January*. 1643.

THe businesse of *Henley* is thus farther enlarged, there was a *Reading* Butcher who was there for a spie, who upon the sight of some of *Sarjeant Major Skippons* Regiment sent thither before the rest, went in all haste and told the Governor of *Reading*, who dispatcht a partie to *Henley*, but before they were come, the rest of the Regiment came in: and two Drakes which they fell upon, and one of them was discharged, killed five of them; one of which was a *Sarjeant Major*, whereupon they all fled; and when they were returned they were so enraged at the *Secut* that they hanged him up, yet he deserved it not, because he told all he knew.

They write from *Northamptonshire*, that the Kings forces are advanced as farre as *Brackley*, and as farre as *Orney*, and that the Papists thereabouts have made their houses readie to entertain them this three weeks, and are ready to accommodate them with all necessaries, which might have been prevented by the sequestration of their persons and estates, but no more of that.

From *Kettering* in *Northamptonshire* we understand that there is in the Town and the parts about such a Malignant partie, that they hire men to murder men as they go along the streets, and in particular a servant of the late deceased worthy Gent. Mr. *Samyer*.

There was intercepted this week Letters going to the Lord *Newcastle* from his Majestie and Secretary *Nicholas*, his Majestie thanks and commends the Earl for his commitment of the Lord *Newport*, and *Savill*, the former hath the honourable title of Villain put upon him for the spending of 50000. li. in the Court of *England*.

Letters were sent by his Majestie to the severall Halls of *London*,

quiring the Heads of them to call all the Members of their Bodies together, and their Apprentices, and then to assemble and do Justice, not onely upon the foure former, but also upon *Gosnell Browne*, Captain *Harvey*, and Captain *Titchborne*: The House of Commons have voted this Letter a bloody and unparaleld design, and such as was never done by any the Kings of *England*, and tending to the destruction both of Citie and Parliament. This designe shewes how well affected those about his Majestie are to the friends of the Parliament: When a few of the rude multitude went but to Lambeth House against his Grace of Canterbury (the worst Member that ever breathed in the Kingdom of *England*) one of them was hanged, drawn and quartered, yet did no hurt, but now tis good and just to stir up the multitude to lay violent hands upon men that most eminently serve the King, Parliament and Citie, whereof they are Members: no charge legally brought against them.

From Windsor.

Thursday this week we had early in the morning a designe upon *Reading*, an assault was to be given in five places at once, and 10000 men were to performe it: It had been long in debate and contriving, when execution should have been some Bridges were too short, and some were wanting, the opportunitie lost, and the enemy fully understood in the designe, and so made able to prevent it. There are 3. of my Lord Generals life-guard put into the Castle upon suspicion of discovering the designe, I do not say that 300. might have been as well committed as 3. but this may be said, that there is held as great a correspondencie, or at least as great an amity between some Officers of both sides as is in our Army among our selves: The King of *Sweden* never communicated his designs, that were to be carried with secrecie, to above one man, and so if it was discovered it must be by himself or that man. We had also a designe upon *Brill*, but the old Souldiers would not consent, the Town had 1000. men in it, under the command of *Sir Gilbert Gerard* of *Yorkshire*.

This week past some thousands of horse from *Oxford* to *Brackley*, and so over the East parts (and best affected) of all *Northamptonshire*, he hath plundered *Toslier*, and will certainly undo those people if relief come not to them, and it were to be wished that that partie now in *Alesbury* were commanded thither: for to what purpose should men ingage their persons and estates if there be not a partie readie to joyn

joyn with them, when the enemy comes with a power that they cannot resist. For the businesse of *Lincolneshire* is but thus farre advanced, Collonel *Balford* and the Lord *Willoughbie* are come down, and are preparing, they may possible get a partie into the field forthwith, if the Serjeant Major make haste, and money come in.

The Lord *Gray* hath made severall attempts upon *Asbie de la Seuch*, his first proved not because he had not such bullets as would make way, which after he obtained from *Noringham*, and upon the second assault he made his approaches so neet that they were within Pistoll shot, and say some Letters there is no quarter, but he is posselt of the place and his enemies; but others say he had fell upon him some that lay in ambush, who necessitated his departure with the losse of 30. men.

From *Edenburgh*: I cannot write of certainty, our counsels are kept secret, yet this is whispered, that the Lord of *Argile* is as right to *England*, Parliament as they are to themselves; and he is the ballancing power here, and as able in power as any Subject in Christendome, and that the people here are couragious for him for the Generall, and that some things are gone to his Majestie much to this purpose: First, that they like not the Lord *New-Castles* command in the parts so neet them, himself being of any religion of the Popish, and besides the major part of his Army Papists; they desire the Army may be disbanded, otherwayes it will necessitate their coming in for that purpose. The second demand is, that the King condescend to his Parliament in matters of Religion. The third is, that he will grant a Parliament in *Scotland* for to proceed against Delinquents, and other urgent affairs.

From *Newmarke* we understand that that Town is poorely provided, and might easily be surpris'd: the Lord *New-Castle* hath sent the Lord *Gavill* thither whom he had no mind to keep in *Torke*, for the people would now upon his imprisonment, its beleev'd, endeavour his deliverance and adhere to him.

From *Plimouth* a Lieutenant writes thus, I was three times taken prisoner by Sir *Ralph Hoptons* forces, in the late encounter and generall defeat of our Forces; yet at last was rescued.

From *Huntington* they write that that Countie and the Countie of *Cambridge* if a man of eminencie would come amongst them, there would come 11. 1000. men to him; but if the other partie come first,

is beleev'd they will be necessitated to complie with it.

There is a Trumpet gone to know if his Majestie will receive the Propositions by 4. Lords and 8. Commons, such as the House have chosen, whose names are presented to him.

The most considerable news from forrain parts is, that the King of *Denmark* begins to bestir himself for his Majestie of *England*. That the King of *France* begins to shew mercie to all such as the Cardmall kept under restraint, which though he shews much clemencie yet little pollicie, because its done to his paniolized French men, whose interest makes them ever false to their Soveraigne, in regard of the principle distilled into them by the Jesuites, the *Spaniard* must be universall Monarch. The *Sweedes* according to the best relations are so strong that on this side the *Danow* the Imperialists are not able to deal with them, onely some part of *Bohemia* excepted, they march without controul for present, and its beleev'd that part of their Forces are nigh unto *Prague*. The *English* Agent in *France* dissuades from any Embassage to be sent to compose the differences between his Majestie and his Parliament, and intreats aid against them as Rebels. The *Spaniard* wants money in the *Netherlands*: The *Queene* of *England* waits for a wind, and its beleev'd she sets sail Friday the 19. of *January*.

From *Chesterfield* they write how barbarously the Souldiers of the Kings partie in *Welbeck* and *Boulfomer* have dealt with some of good repute in that place; one *Lodwick* (a Papist) having obtained from the Earl of *New-Castle* a Commission to plunder and pillage whom he pleases, by vertue thereof took from one Mr. *Banbury* 26. beasts, all his sheep, brake open his house, and took almost all his bedding, books, linen, clothes, Bonds and writings, to a great value, and in a most inhumane manner drag'd his eldest daughter amidst the dirt of the street, and would have imprisoned her; threatening to kill his servants, if they would not discover what other goods; and had an intent to murder the Gentleman himself had he bin at home.

From *King-sale* in *Ireland*.

I beleve this is the last passage that my Lord *Inchiqueen* can send unto the Parliament, for indeed without relief (and that very speedily) our Army will disband; the Souldiers have eaten all we had, and now forsake us: so that whether we go with them or stay behind, we have nothing left to subsist withall; the Souldiers also grow very untruly; want of pay loseth their obedience: in a word, it is all come

come to a desperate point. for the Rebels are full of good victuals, and plentie of all things; Armes and Ammunition come daily from severall parts, *Spaine, Bisquoy, France and Dunckerke*; and the Waxford and Dungarean Pirats take of our vessels daily. This bearer (Lieutenant Collonel *Sand-leaguer*) effected the last enterprife of any note; he went forth in the beginning of the Holy-dayes, burnt a large Countrey-house, and much corn, kild many of the Rebels, brought in a prize of 1000. cowes, besides great store of horse and sheep, without loosing any men of his own.

Kinsale, Ireland, Jan. 26. 1642.

Our miseries are almost grown to a height, we cannot hold out much longer without some relief being sent us; our enemies increase their number, and strength of men and Armes, they daily threaten terrible things; and now we have been so long injured to them, that we may well doubt a carelesse securitie; but our hope is in God, that he will direct us, and at last deliver us from their mischievous plots; and within these few dayes our men have made many sallies forth, and never returned emptie handed, but still brought with them more or lesse prey from the enemy, especially from *Cork, Malloy, Donaray*. In the partie from *Cork*, that noble Lord *Inchique* was in person, marched 12. miles into the best of Musturie, kild many of the Rebels, burnt and destroyed all the Countreys as they went and returned: the partie from *Malloy*, and *Donaray*, was neer at the same time, the Commanders in chief were, Serjeant Major *Storke*, and Captain *Jepson*, men full of valour and action, they (with a handfull of men) burned about the same circuit of ground, returning with a prey of cattell. An ambush was made by Collonel *Cromming* of about 400. Muskettiers, but by Gods assistance our poore 100. men brake in upon their works, kild about 80. in the place took Collonel *Cromming* prisoner, and the rest ran away; onely one of ours was shot in the arme, but no danger of his life: they since have shewed their barbarous cruelty in revenge, some of them coming into a small village called *Coole*, neer our garrison of Castle-lyons, the poore people fled into the Castle, onely foure children were forgotten and left behind, and the next morning (inquiring for those Infants) they found them most inhumanely murdered, their eyes pluckt out, their noses cut off, and one of them having about 30. wounds, with a bar-

barous, Skene in the blood. I would God his Majesty and the Parliament were truly informed of these unheard of barbarismes.

An extract of a Letter from Coll. Strowd in Cornwall.

The 13. of this present moneth (by Gods goodnesse to us, and the valour and conduct of *Sommerſet Forces*) we took *New-bridge* passage into *Cornwall*, which our enemies held impregnable; And indeed (had not God deprived them, and furnished us with courage) it had been a most heavy and difficult attempt; with this we got *Salt Ash*, *Milbrook*, and *Mount Edgecome*; and thence chased Sir *Ralph Hopson*, *Slaming Slinsby*, &c. and also we got *Lauston*, and this town, and chased Sir *Jo. Barclay*, *Asburnham*, *Kittigrew*, *Greenfield*, and the Lord *Mohun*. But if the passage had not been first gained, nothing of this had been as yet done, nor the Cornish men yet entred their Countrey, but hope this day to place them at *Bodiny* in the verie heart of the Countie; we are not so forward to do the Countrey good as they are to acknowledge it; and truly under God, our small forces have hitherto been her safety, and God sending safe our Forces by Sea which are shipt, we hope in very short time to give a good account of the warre, wherein depends very much the peace of *England*, at the passage we took 43. prisoners, *Lieutenant Grimway*, and *Captain Hartgill*, in to the River where he was drowned, and slew two others; and but one of our men hurt.

Prince *Robert* with his Forces from *Oxford* (estimated about foure thousand) gave an Alarum to *Cicester* (upon Saturday 7. night) and summoned the Town by his Trumpetter to admit his Forces; but they in the Town returned him an absolute deniall; whereupon Prince *R.* with his forces that night made an absolute retreat; But since that we understand they intend to vindicate their honour, by an assault (very suddenly) upon the Town, with strong Forces both horse and foot, and tis thought with Ordnance too. Meane while provisions are preparing to give him a repulse. Sir *Edward Baynton* of *Wiltshire*, is there detained as a prisoner, upon strong presumption of his disaffection to the King and Parliament. He was sent unto that Citie (with *Captain Eyres*) by Sir *Edward Hungerford*, (his fellow deputie Lieutenant for that Countie) and others. Also the Lord *Grandisons* brother Mr. *Viners* (taken by a Centinell at *Cicester* the same Saturday night) is there a prisoner. Part of the Earl of *Stram-*

fords

fords Regiment lies at *Cicester*, and part in other places adjacent; He is in person in *Devonshire*, with Gallonel *Rushen*, to oppose Sir *Ralph Hopton* and his *Cornish* forces.

The *Foresters* of *Deane* stand upon their guard against the *Welch* forces: *Tewkesbury* stands out likewise against the forces of *Worcestershire*. A designe was lately discovered for the surprize of the Citie of *Worcester*, and thereupon the persons of divers Malignants were secured in one of the *Sheriffes* houses. They are there much maligned by the *Cavaliers* much residing in the adjacent Countreys; some more of the *Parliaments* forces in those parts doubtlesse might do much good service for that Countrey.

From *Minhead* they write that the *Welch* men are resolved to stay it out, for they have this five weeks kept back all provision, and coals for firing from us; and have stopt all Barks and Boats that do arrive from beyond Sea or any Port in *England*, which is like to cause some death among them, if not prevented.

From *Northamptonshire*, 28. of Jan.

Sir, we are here in a sad condition, all we have is upon the matter at the mercy of our enemy, somewhat we have carried and driven to *Northampton*, which place we hope is well provided with provisions, skilfull Canoniers, Commanders, and Souldiers. I hear not of any advance of a power to relieve us, I pray God it be thought of: I understand you lay out the strength to keep alive the Army about *Windfor*, which I must not blame but commend, onely let me advise you, (and if you have any power with those that sit at the Helme in those affairs) that you will advise them to contract those expences into as little a compasse as may be, and that you will likewise bethink your selves of a flying Army of 3. or 4000. horse under wise, active and faithfull Commanders, these will upon all occasions disturb the enemy, which way soever he advances fall upon him in his quarters, and drive him to his places of strength, and there put him upon all straits and extremities in a short time: and Sir, for our Countrey let *London* know it concerns them as much to keep us a passage open to them, as to keep their River of *Thames* open; for as that affords bread, firing, and merchandise: so ours and the parts beyond, as *Lecester*, &c. affords the maine provisions of flesh. When the enemy drew neer *Northampton*, they in the Town would have gone out against the enemy (for they were nothing so many as was talked) but the Commanders thought it not the best way: we are of opinion that the enemy will return to *Oxford* or thereabouts.

The

The Parliament forces that lay at *Alesburie* thought they could not agree to set upon the enemy on Thursday last, yet agreed with on Friday, but the naturall advantage of the scituation and the addition of some forces which reinforst it, made it so strong that that partie which went against it after a brave and resolute attempt upon it were repulsed with the losse of 10. men, some hurt, and about 10. taken prisoners.

There is much muttering concerning the designe upon *Reading*, those that know the parts about it say the Parliament forces might have gone over at many other places, though the Constable failed in his bridge; this is certain, the Souldiers that were bent for action vex and speak broad: but why may it not be of God as a blessing, for some are of opinion that its not so good to attempt upon a town well fortified under a brave Commander in the Winter.

It is said that Sir *Ralph Hopron* hath retaken *Salt Ash*, and summoned *Plimouth* in which are most of the forces the Parliament hath in those parts.

Letters out of the North tell of wonders that the great body under the great Earl of *New Castle* is shaken, yea in pieces; for they write that at *Leeds* where a great part of it lay under the command of Sir *Willam Savill*, was set upon by some of the powers of the Lo. *Fairfax*, and utterly defeated; 17. Colours were taken, 2. peeces of Ordnance, 500 prisoners, almost 2000. Armes, but 17. killed: Sir *Will. Savill* was forst over the river of *Ayre* to save his life, but for his better performing the trust reposed was committed, and some say the last years Sheriffe is condemned to be shot to death: some of my Lord *Fairfax* forces were advancing against *Doncaster*; to whom they of *Lincolnshire* added 200. horse, which being joyned and upon their march, they in *Doncaster* perceiving by their espials, left the Town and a peece of Ordnance and fled ere ever the enemy came to them. *New Castle* himself with the remainder of his forces is retreated to *York*, and some think farther. If this prove true, and we wisely prosecute our victory (not as in the West) we may happily see an end of that great Bugbear.

The convoy or safe conduct to the Lords and Commons that are to go to his Majestie with the Propositions, they go the 31. of Jan. their names are, the Lord *Northumberland*, Lord of *Salisbury*, Lord of *Penbrooke* and *Montgomery*, and the Lord of *Holland*: of the Commons House, the L. *Veinman*, the Lo. *Dungarvan*, Sir *J. Holland*, Sir *Will. Litton*, Mr. *Perpoyne*, Mr. *Waller*, Mr. *Whitlock*, and Mr. *Winwood*.

Clubs Trümpe.

Numb. 56

THE KINGDOMES VV Weekly Intelligencer:

SENT ABROAD

To prevent mis-information.

From Tuesday the 24. of January, to Tuesday the 31. of January. 1643.

IT was intimated in the last weekes Intelligence, that the Propositions for peace, were then almost finished, and since they are concluded of by both houses of Parliament, and 4. Lords, and 8. Commoners are appointed to goe with them:

The Lords are these.

The Commons are these.

The Earle of
Northumberland.

Lo: Wenman.

The Earle of
Pembroke, and Montgomery.

Lo: Dungarven.

The Earle of
Salisbury.

Sir John Holland.

The Earle of
Holland.

Sir William Eiton.

Master Perpoint.

Master Waller.

Master Winslocke.

Master Wyndwood.

Sir Peter Killigrew was sent away Post on Friday evening to his Majesty, to request safe conduct for the persons above mentioned, to present him with the desires of both Houses.

2. On Wednesday last (being the Fast day) the Ministers in, and about London, did most earnestly and affectionately in their prayers, desire a ble-

sing of God upon these Propositions, that the peace of the Kingdome may be sealed, pressing the People earnestly, to make peace with Heaven; and then they should not be long without it on Earth; and did more heartily pray for the spirituall and temporall good of his Majesty, and his Posterity, and shed more zealous teares, then ever any Court Divine (say, put all the Divines at Court together) have done, or prayed for him, or his Royall Issue.

3. There were Letters brought, pretended to be from his Majesty, by one Grosse a Messenger, directed to the Sheriffes of *London*, and Master and Wardens of the severall Companies of the City of *London*, Requiring them forthwith to summon *All the Members of their severall Companies, with all the Freemen, and Apprentices*. That his Majesty (who hath so often complained of the assembling of Apprentices) should be so much abused by those desperate Counsels about him, as in his Name to require the Apprentices to assemble, as aforesaid: It is much his Majesty should suffer it to passe unpunished, being a Counsell of such dangerous consequence, that nothing but a Combustion (if permitted) would ensue: By the Parliament those Letters are Voted to bee *A bloody designe to destroy the Parliament and City*: The Sheriffes of *London*, and the Master and Wardens of the severall Companies were required by the Parliament forthwith to bring in their severall Letters to them, and not to summon any Hall, to which they yielded already obedience, except the Malignant Master of Merchant Taylors Hall, who as it seemes had, or tooke occasions to goe into the Country as soon as hee had signed the Warrant of summons, but the Hall met not, and the Wardens delivered in their Letter, though all art was used by the Bradle to summon for the most part the Malignants of that Company, and their Apprentices only; when this Company meets on any other occasion; this Master must not expect thanks from them. There was likewise an attempt of a Summons by one *Bunbury*, Clarke to another Company, but upon better advice he disliked, and brought in the Letter to the Parliament.

4. Another thing that should have accompanied this designe, was, that all the Seamen should rise at the time of the Apprentices assembling in multitudes, and to that end printed Tickets were set upon Posts, and scattered up and downe, requiring *All Seamen to meet in the Pallace yard at Westminster on Friday 27. Jan. to accompany a Petition for Peace*: (as they pretended) But this designe likewise failed, only about the number of 20. (of the many thousand upon Thames) could be got to appeare, and some of these, as soon as they perceived of what kinde of condition some of the Seamen were, left them as persons not fit to come neere a Parliament for their lewd lives and behaviour;

behaviour: What desperate Propositions were made unto some of these Seamen (that came amongst the said 30. Malignants) to discover their designe, not to advance it) will in due time appeare.

5. It is no wonder that the evill Counsellors about his Majesty procured such Letters for the Apprentices to rise, when as they so much dishonour the King and themselves too, as to inclose in a Packet, with a Letter of his Majesties to the Earle of *Newcastle*, a scurrilous, infamous, and scandalous Libell against 40. Members of both Houses (by name) being of that nature, and so replete with scandall, falshood, bitternesse and malice, that no Act of Oblivion can passe by so foule and sordid offendings of the Contrivers, or publishers thereof: But a personall satisfaction will in its time be required of Sir *Edw. Nicholas*, who must be accounted the Author thereof (till hee produce another, if any be) he sending that Libell with his Majesties Letter to the Earle of *Newcastle* for news, A thing too much below a Secretary to intermeddle withall, & of dangerous inference, when such muddy streames shall be knowne to be conveyed through the Conduit Pipes which lie so neare the fountaine head: Had not the Secretary in his Letter to the said Earle been pleased to have given the Parliament, and those employed by them (the usuall badge of his favour) the name of *Rebels*, it might have taken more of the suspicion from him: He thanks the Earle of *Newcastle* for laying the Lord *Savill*, and Sir *Thomas Gower* close by the heels, and that he had done great service in it, and adviseth him timely to lay hold on *Newport*. For his Majesties Letter (it is said) was of greater concernment, but it is wondered such addressees should be made to the head of a Popish Army, and such an approbation given. These Letters were intercepted by the well-affected party in *Nottingham Towne*, who apprehended the Messenger with the Letters.

6. As Letters were intercepted going thither, so likewise some were coming from thence, and taken by the Court of guard without the walls of *London*, being found about a Boy, sowed up in the Coller of his Dublet, from Sir *Robert Tirrell*, Sir *Edw. Huffle*, and the rest of the Cavaliers in *Newark*, shewing they had received the great Seale of *England* to raise an Army; divers of the Letters so taken (but from other persons) had Crosses upon the inside of them.

7. The high Sheriffe of *Essex*, (Sir *Benjamin Ayliffe*) was brought up to the Parliament by a Troope of horse, at the importunity of the Inhabitants: The said new Sheriffe at *Chelmsford* read a Proclamation, forbidding all people to be aiding and assisting to the Parliament, upon paine of high Treason, and intended suddenly after to execute the Commission of Array, as soone as businesse was ripe, and so (Generall like) make a disturbance of

the peace of that County, as Master *Foord* the late High Sheriffe of *Suffe*, that *Generall*, did there; whose example might have beene a sufficient Item to Sir *Ben*: and not contrary to the expresse Commands of Parliament, have taken upon him the execution of the place of Sheriffe upon a second Commission, the first being delivered up by him not many dayes before: His sentence was (which may be a terror to all other new Sheriffes) to be committed to the Tower, and all his horses, goods, and personall estate to be seiled on, and his Rents to be sequestred.

There is one thing which the Parliament takes great paines in, fit to be made knowne, that so divers Parishes in the Kingdome, who are in the like miserable condition for want of food for their soules, as some are, that they may get redresse as others have done, where their Minister is turned Cavalier, and in actuall War against the Parliament, either in the Kings Army at *Oxford*, or in any other Army against the Parliament, in those cases, and in cases of scandalous life and preaching, their Livings are sequestred, and learned and able Divines, that have been plundered by the Cavaliers, are put in their places, and Sequestrators appointed to see the Rents belonging to the Church disposed of to these Ministers appointed in their steads: As in the case of Doctor *Reeves*, Parson of Saint *Martins* in the *Vintrie*, who most barbarously cut and destroyed some of his Parishioners, whom he met withall at *Brainford*, when that Treachery was put in execution, and did strike some of the Cavaliers for not cutting more of their throats, as it is testified against him by some of the souldiers that then escaped. And so full of malice was Doctor *Reeves* the Civilian (brother to this man) that when his Majesty at *Oxford* had vacated the sentence of the Councel of War there given, that the Prisoners taken at *B. B. A. I. M. R. O. R. D.* should be put to death: he expressed much discontent at it: And when a second sentence past, that every tenth man should be put to death, and the poore soules so designed for slaughter, were (by lot) set apart to undergoe that hard sentence in cold blood, that sentence being likewise taken off, the Doctor was then also much perplexed at so mercifull an act, and so publicly expressed it, as divers of the souldiers that were afterwards released, upon examination have affirmed.

9. There are two passages in two printed papers so full of untruth (to seduce the people) that it is not fit to let them passe without an Answer; The first is, That Charge upon the Lo. Mayor of *London* in the Letter (pretended to be from his Majesty) to the severall Companies of *London*, Viz. That the Lord Mayor should suffer a person to go unpunished (complaint thereof being made unto him) that should say, *He hoped to wash his hands in His Majesties blood*, which is a most false information; and if it be true, it were pity

privy but Justice were done on him: But to shew his Lordships innocency
 herein, he came in person to the Parliament, and acquainted them with the
 said Charge, and desired them the businesse might be speedily examined,
 that he might undergoe the severest sentence that might be, if he were guilty
 of a crime of so high a nature, but if undeservedly, cast upon him (as God
 and his conscience witnesseth unto him it was) that this fowle aspersion, bee
 taken off, for he had no disloyall thought to his Majesty, much lesse privy to
 a crime of this nature. The second passage is in another printed paper, print-
 ed at Oxford, that Sir John Horburn in his Letter to Master Speaker, should
 have this expression: *That he thought himselfe accursed in his mothers belly, be-
 ing the first firebrand, by which so horrible a combustion hath been kindled in the
 Kingdome.* A narrow inquisition hath been made into this businesse, for the
 clearing of the truth thereof; and Master Speaker himselfe hath in the pre-
 sence of severall, who desired to know the truth thereof, affirmed that the
 Letter was so far from having any such Clause, that there was not the least ex-
 pression of that nature in it, or intimation, that he had repented him of
 what hee had done; containing only an advice to peace, for truth and safety
 accompanied it; He that considers what was the first cause that occasioned
 a combustion, will find it to be before that time: the naming of the *first* *fire-
 brand* is enough to satisfie the Kingdome; what combustion was then intended,
 if it had taken effect, and how the kindling of it againe was then resolved
 on, as may be cruelly gathered by the Lord Digbys Letters to the Queens,
 by the Queenes going over into *Holland*, and her warlike preparations there-
 upon, by his Majesties withdrawing his person to the Northern parts from his
 Parliament, till which time Sir John Horburn by the Parliaments Command
 did not take possession of *Hull*, and had not done it then, but that the great
 Counsell of the Kingdome did then foresee the designe (if which is since fal-
 len out) to make warre upon the Parliament; and Mr. Horburn, by Sir John
 Horburns directions, had not bene two dayes in *Hull*, but the Earle of *New-
 castle*, (the Queenes creature) and now the head of a Popish Army by Com-
 mission from the King, came in a disguised manner into *Hull* by the name
 of Sir John Savage, and with the assistance of the Lord *Dunkirk*, had then
 thought to have ousted Mr. Horburn: Let every man lay hold to his heart, and see
 if his conscience doe not tell him, if the Earle of *Newcastle* had then surpris'd
Hull, whether with his adherents, the Papists and Cavaliers, there had not
 bene an Army raised of 20000. foote and horse (there being Ammunition, Ar-
 munition and Ordnance proportionable) and have resorted so *London*, be-
 fore ever the Parliament could have raised an Army to encounter with
 them, and yet so blinde are many people that they see not the dangers they
 were

were in, and will require the Parliament for their provident care in such a prevention.

10. The *Queene* is expected at *Newcastle* every day, nothing but want of a faire wind doth stay her; the *Curialers* that are a Guard to her owne person; and that comes over with her, have their *Armes* and *Head-pieces* done over with Cloth, being all of them *French* and *Danes*: the *Duke of Holsteine* comes over with her: the *King of Denmarke* hath bought all the powder at *Hambrough*, for the service of his Majesty of *England*: the *States of the United Provinces* have their stores of powder so much wasted, by supplying the *Queen* and her party therewith, that they have made an Order to let none passe thence to any whomsoever, but to keep it for their owne supplies: The *King of Denmarke* doth make great prepararions, and by all Letters from thence, that he intends his Forces for *England*.

11. The *Lord Savill*, and *Sir Tho: Gower* were committed upon suspicion they intended to goe to the *Lord Fairfax*, and *Sir William Savill*, and others of the Gentry (as some lately come from thence affirme) have likewise a guard set upon them, but the true cause why they are displeased with the *Earles Army*, is, because of the great insolencies of the *Papists* in that Army, their deriding at the *Protestant Religion*, their boasting already they looke to have the Masse established by Act of Parliament, before they lay downe their *Armes*, their publique going to Masse, with their *Priests* in that Army: This is it that startles the Gentry of that County, and which was the true occasion that *Captaine John Fenwicke*, Son to *Sir John Fenwicke*, hath deserted the service, and returned home with his Troopes.

12. For the businesse of *Henty*, how soundly the *Cavilleers* were there beaten and scattered, the letter in print from a Commander then present doth sufficiently declare it.

13. For the designe on *Redding*, the *Parliaments Forces* advanced neer to the Town, but two other Regiments that should have come unto them, could not passe the River by reason of the shortnesse of the Bridge, so the rest retreated without making any attempt on the Towne.

14. At *Brill* in *Buckinghamshire* the *Parliaments souldiers* did beat upon their quarters close to their works, killed divers of them, and returned to *Alisbury* with the losse of a valiant Gentleman *Captaine Iermaine*, and some 20. common souldiers, the night before they of *Brill* had received three speciall troopes of horse.

15. *Prince Rupert* with his horse hath plundered divers small Townes in *North-Hamptonshire*, and seized their horses, and committed great outrages,

16. For the Western Counties, *Sir Ralph Hopton* since hee reobtained

Salt-Ash

Salisbury with the losse of 10. men (the Parliaments Forces defending it till their powder and shot was spent, and then went by Sea to *Plimmouth*) is since advanced within two miles of *Plimmouth*, and let him take heed his too much confidence in the Armes of Flesh doe him not as much injury, as it did Colonell *Rushen* in chasing of him, on Friday he gave the Towne of *Plimmouth* an Alarme: There is a report of taking the Castle of *Pendennis* by a surprise of Seamen, but the certainty of this is not yet knowne.

17. The news of the North, out of the extract of severall Letters, is very good; being an exact relation of a great defeate given to the Popish Army in *Yorkeshire*. It was thus: That undaunted and courageous spirited man, Sir *Thomas Fairfax*, beate up the Quarters of the Papists at *Leeds*, who defended themselves for about 2. houres, having two brasse Sacres, and 1500. men therein: yet notwithstanding so resolute and valiant were the *Bradford* men, with their Clubs and Forks, that they stormed the Towne on the one side, whilst Sir *Thomas Fairfax* and his Musketeers stormed the other side; which as soon as the Popish Cavilleers perceived, and felt the sadnesse of the Club, cryed for quarter: the Townsmen crying a *Fairfax* a *Fairfax*; and the Popish Cavilleers cryed the like: so about 600. were taken Prisoners: and about 900. escaped; leaving their Armes and two Brasse Sacres behind them: and Sir *Thomas Fairfax* and Sir *William Fairfax* took foure of their Colour, at that end of the Towne where they forced their passage. But before Sir *Thomas Fairfax* approached the Towne, he sent a Trumpet to Sir *William Savile* Governour of that place to yeeld the Towne; who returned this Answer: that it was uncivilly done in Sir *Thomas Fairfax* to come so neer the Town, and not to give him sooner notice: and that hee had no Commission to deliver up the Town, so Sir *Thomas Fairfax* expected he should have shewed some gallantry by giving such an Answer; but Sir *William Savile* after one quarter of an houres fight; he took himselfe to his Fleet Horse, and Collonell *Beaumont* with him; the Collonell was drowned, but Sir *William Savill* after long struggling for life in the water, and swimming like an *Owle*, at last escaped: and got to *Wakefield*: where hee had not been three houres in bed; but they had an Allarme, Sir *Thomas Fairfax* with *Bradford* Clubs, were marching thither: which so terrified the Popish Cavilleers there, that Sir *George Wentworth* who had a Regiment there, and was Governour of that Town, which was well fortified, runne away from hence, and Sir *William Savill* with him, being much troubled at the disturbance. So Sir *Thomas Fairfax* left a Garrison in *Wakefield*; they had not rested there one night, but they gave the head of the Popish Rebels an Alarme at *Ponfres* which struck Him and His Popish Cavilleers, with such a Pannick feare,

that

that his Lordship quitted that place, and with all his Ordnance, Ammunition, and Carriages, marched to the City of York, leaving a garrison only in Doncaster. And forsaking all his quarters in those parts, and deserting Doncaster, which is the passage out of Yorkshire Southward, to which place the Lo: Fairfax hath sent Serjeant Major Gifford, to place a garrison in it. This excellent piece of service Sir Tho: Fairfax (with the blessing of God upon his designe) hath performed with the 3. Troopes of horse, 400. foote, and 140. Dragooneers which he first tooke with him to Bradford, with the assistance of the Bradford men, with Clubs, Flailes, Forkes, Sixes, &c. consisting of about 2500. men: He would not suffer the souldiers to plunder any one house in the Towne, but by composition tooke a moneths pay for his Souldiers, and that out of the Malignants estates only.

In this service Sir Wil. Fairfax, Sir Tho. Nordiffe, and Sergeant Major Forbes, carryed themselves with much Valour. Sir Tho. Fairfax lost 14. men in the service, and no more. The Popish Army far more.

Since this piece of service, Sir John Savill, and Captaine Horham are gone from their Quarters about Selby upon a designe, what the issue is, is not yet knowne here.

In Yorke, the Papists openly goe to Masse, and affront the Protestants in the exercise of their Religion, which is so laid to heart by the formall Protestant party, that they daily refuse to give assistance to that popish Army any longer, seeing whereto it tends, being to countenance and bring to passe the designe of the Papists (the introducing of Popery) the said Earle hath granted a Commission to divers persons of note, great Papists in Yorkshire to raise forces, viz. To Sir John Hungate, Sir Walter Valvasor, Sir John Middleton, Mr. Robert Trappes, Mr. Waterton, Mr. Thweng. And others.

The Parliament did foresee this; yet God hath blinded the Malignants of this City and Kingdome, That till their houses be filled with Papists, and Masse said in Churches, they will not believe that any thing else is intended, but to uphold Prerogative, which if it settled by the Sword of Papists, it must be absolute Tyrannie over our liberty and estates, and extirpation of our Religion.

The Queen by this time is landed at Newcastle, if the 4. Ships prevent her not, which are got into the Haven at Newcastle, maugre the Castle of Tynmouth, and the Fort at Shields; But there will be hot service before she passe the Bar at Tynmouth, unless she leave her Ships and Ordnance behinde her.

18. The 30. of January instant, the Lincolnshire forces, and Nottingham forces were to fall upon Newarke, which is commanded by Colonel Henderson, who can have no reliefe from the Barle of Newcastle, by reason he hath drawne all his forces from Doncaster and those parts, into Yorke. Within few dayes (with Gods blessing) you will heare the Lord Willoughby of Parham will give a good account of that designe.

19. There is a Knight of note in the North, a great opposer of the Parliament, in his ordinary discourse, calling them Roundheads, often drinking healths to the confusion of the Roundheads, lyes now desperately sicke (if not dead) of a great swelling in his head, that he is now like a monster, his head as big as 3. heads: It may be his hap to die a Roundhead against his will.

over the same a full new resolution of all the

MERCVRIVS AVLICVS,

Communicating the Intelligence
and affaires of the Court, to the
rest of the KINGDOME.

The ninth VWeek.

SUNDAY. Febr. 28.



Here came advertisement about the middle of the last week, that the Lord *Brooke* having the convoy of some peeces of Ordinance, which went from *London* by the way of *S. Albans*, came on the Wednesday to *Northampton*; from whence, partly by feare, and partly by favour, he carried away some of the Ammunition which had beene taken into the Towne, for the defence thereof against His Majestie; and so with divers Cart-loads of goods, which some of the Inhabitants were willing to trust him with, rather then keepe them in that place, marched away to *Warwick*. And it was certified this day, that having rested himselfe there, and increased his forces, he fell on *Stratford upon Avon*, a Towne which those of *Warwick* had owed a spight to, ever since they had beene formerly refused entrance there: wherein at that time was Lieutenant Colonell *Wagstaffe*, Colonell *Croker*, with his Regiment of Horse, and Captaine *Trist* a *Dutchman*, with some few Companies of Foot, which had beene gathered together out of the Country. With these they made the Bridge
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good for a little while, and faced the enemy; but on the sight of some Peeeces of Ordinance, which the Rebels caused to be brought against it, the Foot being raw and unexperienced, durst not stand it out; and the Horse giving ground upon the defaultment, were not without some difficulty reduced to order. At last they made a safe retreat, and left the Towne unto the Enemy; who fearing there might be some stratagem, or hearing that the Country rose to come in upon them, returned againe in hast towards *Warwicke*, not doing so much spoile (though much was intended) as might give satisfaction for their paines in comming thither. And as for Armes and Ammunition, they found so little there, though they mer with some, as served not to reparaire the tenth part of the losse, susteined the last weeke at *Coventry*, where by an accident their Magazine of Powder was blowne up, and some men killed in the distalter.

It was this day also certified by Letters writ from *Chester*, that there had lately beene a fight betwixt His Majesties Forces and the Rebels, at a place called *Tilston* heath, neare *Tarperley*, in the middle way betweene *Chester* and *Nantwich*: Sir *William Brereton* the head of the Rebellion in those parts, had summoned the Gentry of that Country to a meeting; that with their helpe he might suppress the enemies of the publike peace (as he was pleased to call those Gentlemen, who on the sence of their allegiance continued faithfull to their Sovereigne.) And to effect the same the better, had brought with him eleven Companies of Foot, and eight Troopes of Horse, besides 250 Foot which he had placed in *Beefton* Castle not farre off, and a reserve of two Troopes of Horse not at first discovered; his Horse being placed so, as there was a great bogge betwixt them and the Kings Forces: But the Kings Forces conducted by Sir *Nicholas Byron*, so plaid upon their Foot with two Peeeces of Cannon, that at the first shot they strooke downe two of their Colours, and with 16 shot made many of them fall in heapes; by meanes whereof and the good service done by the Foot and Dragoners, (who plaid their parts exceeding well) the Rebels held not out above an houre, and then left the field. There were killed of them betweene threescore and fourescore, one

one whole Company taken, who cried for quarter, and gave up their matches: but three of the Kings party being wounded, and not one man slaine.

MUNDAY. Febr. 37.

This day came newes by a speciall Messenger sent of purpose, that the Queenes Majestie (for Master *Maryn* hath not yet so edified by his long Oration, as to vote downe that title because he disliked it) being conducted by a strong Fleet, was (maugre all the plots which were laid to hinder it) arrived verry safely at *Burlington*, a Port of *Yorke-shire*. And it was reported therewithall, that She had brought with Her 1000 old experienced Souldiers as a guard to Her Person, 3000 Case of Pistols, a good proportion of Armes and other Ammunition, and 80000 in money, towards the support of His Majesties affaires, and the defence of His and Her most sacred Persons against the mischievous machinations of their mortall enemies. And 'twas but necessary that Her Majestie should come so well provided, considering the purpose and designe to intercept Her; which was pursued with so much malice, that when their Ships had missed Her as She came by Sea, they charged upon the Towne where She came to Land, so that She was enforced for Her greater safety to leave the Towne before She had refreshed Her selfe sufficiently after such a voyage, and put Her selfe under the shelter of a banke to avoid their fury, till by the planting of some Ordinance on a place of advantage, they were driven further from the shore.

By Letters sent from *Stafford* it was also certified, that Colonel *Hastings* had intercepted certaine Letters from *Bolton* and other Townes of *Lancashire* to Master *Alston* and Master *Rigby*, both Members of the House of Commons, desiring that they might be furnished with Match, Powder, and Money; adding in fine, *That they were in great want, and therefore what they did they must doe it speedily, for otherwise they must be forced to disband, and then the Countrey would be lost; that is to say, it would returne to its obedience.*

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It was also signified, in the said Letters, that upon Sunday Feb. 19. Colonell *Hastings* drew up all his forces (being eight Troopes of Horse, and foure of Dragoons) to intercept Sir *John Gell* as he was going to meet with Sir *William Brereton*; who after the defeat of *Tilstone* heath, was retired unto a place called *Stone*: but that *Gell* hearing of his setting out, retreated back againe to *Darby*, and *Brereton* on the like advertisement went towards *Newcastle* on the Line (a Towne of *Staffordshire*;) the Colonell following so close upon him, that he took 18 of his men, and a Countrey Captaine; and with that titular Captaine an expert Captaine, who had formerly beene taken by them, and by this accident was restored againe both to his owne liberty, and the Kings service. And it was signified by other Letters bearing date from thence, that the said Colonell having called a meeting of the Gentry and chiefe Freeholders of that County, had prevailed so farre with them, that they had subscribed to raise and maintaine 200 Horse, 300 Dragooneers, and 400 Foot, for the defence of themselves and their Countrey in His Majesties service; and that he had good hopes that the Towne of *Lichfield* would raise 100 men for the like occasion, *Wolver-Hampton* as many; and that the other Townes would be aiding unto it according to their proportion: the Gentry being loyally affected to His sacred Majestie, and very desirous to joyne in an Association with their neighbouring Counties, for the defence of His Authority, and their proper Liberties: And finally, that having put that Country into so good a posture of defence, he was making ready to goe for *Cheshire*, that by his presence and assistance he might also settle and establish the affaires thereof.

TUESDAY. Febr. 28.

This day came out in print the petition of the inhabitants of *Cyreneffor*, with His Majesties Answer thereunto. In the Petition was expressed, "That the inhabitants of that distressed and miserable place having undergone all the heavy effects of His Majesties justly incensed Army, prostrated
"them"

(Sir).

" themselves at His Majesties feet, acknowledging themselves
" most unexcusably faulty, and humbly begging that as they
" had beene the first example of His Majesties justly deserved
" Rigor, (to the deterring of all others from provoking the
" like displeasure) so on the detestation of the fowle offence
" they had committed, they might become the most remarke-
" able object of his mercy also, in being pardoned and recei-
" ved into His Majesties protection: and that in assurance of
" the same they might securely returne to and abide at their se-
" verall homes, goe on againe in their former trades and occu-
" pations, and set on worke the poore people of that towne
" and the parts adjoyning, who had no other livelyhood then
" by such employments as they were put to under them. To
" which Petition subscribed with 46 of their hands His Majesty
" returned this Answer by M^r Secretary *Nicholas*, " That he did
" graciously accept the submission of the Petitioners, and was
" himselfe sorry that the Rebellion and disloyalty of that place
" had brought so great a measure of sufferings on them; that
" he was well pleased that the inhabitants of that town should
" return safely to, & live securely in their houses, that the trade
" and wealth of the place may be renewed: to which intent
" His Majesty declared His will to be, that no violence or inju-
" ry be offered by any of the Garrison or other of His Majesties
" souldiers to any of the inhabitants thereof, whilest they de-
" meaned themselves with that duety and obedience to His
" Majesties just and necessary commands, as the condition of
" the times and His Majesties necessities required. His Ma-
" jesty commanding further, that both the Governour of *Cy-
" rencester* for the time being, and all the officers and souldiers
" of that Garrison take notice of His Majesties pleasure, and
" conforme accordingly. A very mercifull and gracious usage
" of so untractable and perverse a people.

This day towards Evening Prince *Rupert* came againe to
Oxford, from whence hee had departed on Wednesday morn-
ning the last weeke, upon intelligence that Sir *William Waller*
one of the chiefe Leaders of the Forces raised by the two Hou-
ses of Parliament against His Majesty, was to goe Westward

with a considerable partie; and that there was fowre peeces of Ordinance and seven Cart-load of Ammunition to be sent after him to the Rendez-vous which they had agreed on. But *Waller* having notice of his setting forth, (if not of his intention also) retreated backe againe towards *Guilford* the chiefe towne in *Surrey*; recalled his souldiers backe from *Winchester*, whither some were gone before, and sent away dispatches to stay the Ordinance and Ammunition, before they came within the danger. So that although the Prince having marched as far as *Basingstoke* in *Hampshire*, failed in the maine of his designe, which was to intercept the Ordinance and Ammunition: yet he deceived him of his hopes of furnishing himselfe with horses in those parts to horse his footmen, which *Waller* mainly had intended. And 'tis believed that the Prince being gone abroad intended to have fallen on some other businesse, ere his coming backe; but that upon some speciall reasons (perhaps upon the newes of the *Queenes* arrivall) he was recalled by His Majesty.

WEDNESDAY *March. 1.*

This day by letters brought from *London* it was advertiled; that lately there was a motion made in the house of Commons for the dissolving of the *Close Committee*; but that upon debate thereof it was at last concluded and agreed upon (which was the onely matter aimed at) that such as had beene added to it since the first establishment should be taken off, and none but the first originall number should continue in it: that is to say, the Earles of *Northumberland*, *Essex*, *Holland*, and the Lord *Say* for the upper House; *Pym*, *Hamden*, *Hollis*, *Strode*, & foure more for the house of Commons: And that they did reduce it to the first number upon these regards, partly because that many of the supernumerary Lords were suspected to be turned Malignants, partly the multitude of those who were last admitted, made it to be a *Common* and no *Close Committee*; but principally that some of the foure Lords being seldome there, and one perpetually absent, the others who are most concerned, and very dili-

gent

gent in their attendance might act all the businesse.

It was signified also in the same letters, that Alderman *Fulke* and foure others deputed from the City, came the same day to the house of Commons, and brought with them some Acts agreed on in the Common Councell, which they tendred to the house at their desires. 1. That the Army might be recruited, no greater number to be paid then were really mustered, that it might be purged of malignant, prophane, and disorderly persons; and that the City might be trusted with a power to survey the same, and that in the Treaty, which they exceedingly desired might prove successefull care, might be tooke for the indemnity of such of the City as had stood firme unto the cause, & were therefore questioned by the King. 3. that according to a proposition long since made at the Guild-Hall by a great Peere of the Realme, an holy Covenant might be made and agreed upon, to be taken by all the members of both houses, the Citizens of London next, and all the kingdome after by their example, for maintenance of Religion, the priviledges of the Parliament, and the Subjects liberty, (things very much regarded in these times if we marke it well) and that all such as did refuse it should have their estates seized on, and their persons secured. And this they did the rather insist upon, in regard that on the hopes thereof, when it was first propounded to them, they had advanced 100000l for the use of the Parliament. And 4. that the members of that house should raise 20000l amongst themselves, towards the 60000l demanded of the City as a present loane. On the recitall of which Acts, though it was hotly urged by some, that these demands and directions and limitations were but so many breaches of the Priviledges of Parliament, which they seemed to be so zealous of: yet others seeing the necessity of holding faire compliance with the Citizens to advance their ends, did so sway the matter, that thanks was given them for their coming to them, and promise made not onely to take speciall care of their indemnity, but to take all the rest into consideration.

It was further signified from thence, that *Surrey* having been againe pressed to enter into the Association formerly proposed, had

had againe refused it; and would be wrought upon no further then that some forces should be raised and listed and ready at command for the defence of their owne Country: and that though some insisted mainely to have them ordered to it against their wills, yet 'twas thought fit (considering the doubtfull State of their affaires) to rest contented with that offer; and to leave *Hampshire* to it selfe, to stand on their owne guard as the other did.

Finally, it was signified also in the same Letters, that there had beene some Orders lately made in the House of Commons, conducing very much unto the benefit of the subjects, viz. 1. that there should be no Assizes in any of the Counties of *England* or *Wales*; which howsoever it may increase the Subjects liberty, will out of doubt destroy their property: a thing they had desired of His Majesty (as was observed in the last weekes *Diurnall*) but had therein an Answer suitable unto the care and prudence of so just a Prince; the motion tending so expressly to the impunity of murderers, theeves, and other notorious malefactors, and consequently most destructive of the subject, both in life and goods. 2. that *M^r Strode* might have authoritie to seize on any part of *Sir Ralph Hoptons* goods, estate, or rents, in any place wheresoever, so to be reimboursed of that terrible damage (though few could tell what damage he had sustained) which he had suffered in his house at *Meavy* in *Devonshire*; the like being offered unto others, but by them refused. And 3. that all *Pluralists* should be plundered of all their horses, so to prepare them to be plundered of their livings also, by being thus disabled to attend both their benefices; or else to keepe them fast at home, untill the coming of their Messengers to seize their persons.

THURSDAY. *March. 3.*

It was advertised this day from London, that the mileries of that place doe not only continue but increase, there being every day new Arts invented for extorting money, besides the daily plundering for the 20th part: that there are Collections made

at the Church-doores under pretence of furnishing and clothing children to goe for *New England*; and that men goe continually from doore to doore to know what they will give in money, plate, or goods, for releife of *Ireland*; and if they give not answerably unto expectation the baser sort of people threaten to returne their names: that in the way of plunder where they either feare or looke for opposition, they turne night into day, as upon Tuesday the last weeke about one or two of the clock in the night they plundered some of the Butchers in the Shambles, from whose houses they had beene repulled the day before, by the Butchers apprentices: that it is like they will pursue that course hereafter, as being both more safe and of lesse discredit to the Actors, who are now growne so odious by these frequent pillagings, that as they plundered the houses of *Mr Austin*, *Master Drake*, and *Master Hunniwood*, 3 substantiall Citizens, a boy rann through *Cheapside*, and cried *Theeves Theeves*, for which he was laid hold of and put in prison: that *Quaterman the Brownist* who began the tumultuous riots in *Southwark* and *S^t Pauls Church* above two yeares since is the cheife man employed by the two Houses of Parliament in these plunderings, for which he is allowed by them three pence in the pound to reward his diligence; which makes him (being apt enough before to mischeife) so intent upon it, that upon Munday last his share after that proportion came to no lesse then 15^s, for that one daies worke: particularly that a Grocer living on the backside of the Exchange was assessed at 400^l for his 20th part, which when he did refuse to pay, the Red-cotes came (according to their wonted manner) and told him if he had no money he must deliver them so much in wares; which when he had refused to give them, the Sheriff was sent for to breake up the doores (so carefull were they of the lawes as to require a legall Officer to attend their pleasure) to whom the Grocer, being willed to deliver either wares or money, made Answer that he would deliver unto him what wares he pleased, being a man responsall for them, but he intended not to deliver any unto those whose names he knew not; on which Reply the Sheriff tooke horse and went away leaving the Red-cotes to proceed

proceed in their owne course, who presently brake open the doores, and tooke what they listed. And it was certified withall, that notwithstanding 'tis expected of the Citizens, that they should pay all these exactions, and whatsoever else is imposed upon them; yet they are utterly out of trade, (more then what they drive with one another) by reason of the Ordinance of the two Houses of Parliament, whereby Carriers are not suffered to travell up and downe as hath beene accustomed, which formerly brought into the Citie the whole wealth of the Kingdome: So that the condition of this wretched people is like to that of the poor *Israelites* in the *house of bondage*, compelled by their cruell *Task-masters* to make up their full tale of *Bricks*, yet not allowed that *straw and stubble* which before they had.

FRIDAY. *March 3.*

This day newes came of the successe the Rebels had at *Newmarke* upon *Trent*, who finding how great an obstacle it was unto their proceedings, resolved to set their rest upon it, and to beleaguer it on every side. And to that end the Earle of *Lincolne*, the Lord *Willoughby* of *Parham*, and Colonell *Bal-
lard*, with the maine body of their Forces out of *Lincolnshire*; and *Gell* with his rebellious rout (being frighted from his intended meeting with Sir *William Brereton*, as before was noted) comming out of *Darbyshire*, fate downe before the Towne upon Munday last, the whole number of their Forces amounting to 6000 men, and those well strengthened and secured by ten Peeces of Ordinance: But contrary to what they looked for, Colonell *Henderson* the Governour of the Towne did so order his matters, that after they had in vaine attempted to force their entrances, (though in the Town they had no Ordinance to keepe them off) they were faine to leave the enterprise, and defend themselves; being so hotly charged by the Garrison Souldiers, that they retreated in great haste, and as great disorder, leaving 200 of their fellowes dead behind them, and foure of their ten Peeces of Ordinance, to serve as a memoriall.

moniall of their overthrow. Of these foure Peeeces of Ordinance they purposely broke one, that it might not be of any use unto the Victors; the other three were brought into the Towne, and came most opportunely to make good their workes. There were also 60 of the Enemies taken Prisoners, and amongst them some *French* Papists, who served under the command, and for the pay of the two Houses of Parliament. By which it seemes that *Papist* forces may be used in defence of the Protestant Religion, if they serve on that side for their wages; though onely for the bringing in of *Popery*, if they serve the King out of the conscience of their dutie. And 'twas observable withall, that in so speciall a piece of service, there was but one killed of the Kings good subjects, and that by accident.

Newes also came this day that the Lord *Brooke*, who fell so like a *Torrent* on the Vallies of *Warwickshire*, (as was related in the beginning of this weeke) ended his course in the great Lake or *Poole* of *Lichfield*. After his going from *Stratford* upon *Avon* (which before we spake of) he bent his forces towards *Staffordshire*, that by the reputation of his power and presence, he might dissolve the Association and confederacie of the Gentry there, reduce that County to the obedience of the two Houses of Parliament, and settle the affaires of *Cheshire*, which seemed too well affected to His Majestie. Being come as farre as *Lichfield* without controule, he easily got admittance into the Towne, being indefensible and unmanned: those Forces which were there with the Earle of *Chesterfield* (being few in number) retiring to the precincts of the Cathedrall (which they call the *Close*) as a place more tenible. The Lord *Brook* being master of the Towne, and finding that hee had zeale enough to *eat up* the poore *House of God* also, gave on upon it, marching in the head of his Troopes, lest any body else should rob him of the glory of that holy enterprize; and by that meanes being in the very formost rankes, received a shot in the fore-head, (those in the *Close* discharging furiously upon them) of which he died: and so the Church escaped for that time, the Rebels drawing backe their forces when they lost their Leader, as if with him they had entombed all thought of

defacing Churches, or breaking downe the carved workes thereof
with Axes and Hammers.

SATURDAY. March. 4.

There had beene a report some two dayes before, but very doubtfull and uncertaine, that the *Devonshire* Rebels had againe bin vanquished by his Majesties Forces in the West; as if they held their land there by no other *Tenure* then by being beaten once a weeke. This day that newes was ratified and confirmed for truth: it being advertised from those parts by good intelligence, that the Rebels after the last defeat, when they retreated back to *Totnesse*, (as before was told) were by the same Arts, as before, compelled to keepe together in a body, and try their fortune once againe on the *Cornish* Army: that being come within their sight, Sir *John Berkeley* by the appointment of the *Generall*, charged upon them most courageously with 500 horse, killed many of them in the place, and put them into such disorder that they were rowted in an instant; that being so rowted and disordered, they were pursued by the Conquerours, and execution done upon them, as long as they had either powder or shot to charge their pieces: that in regard there was so generall a defect of Ammunition (great store of which was spent in the siege of *Plimmouth*) Sir *Ralph Hopton* was compelled to raise his siege, & yeeld to a Cessation for certaine dayes, which were to be determined on Tuesday last; and finally that on the morrow after the said agreement, there came by accident (if divine providence may be called so) a ship laden with powder, bullet, and all sorts of Ammunition, into *Falemouth* haven, being within the command of Sir *Ralph Hopton*; who presently made seizure of it, and by that means is well enabled either to goe forwards in his seige or re-charge the enemy, in case they dare adventure on a second onset. It was reported at the first, that neere a thousand of the Rebels were at this time killed; and though there is no question, but that in such a terrible execution there must be a great slaughter made

made, yet the just number of the slaine hath not yet beene certified.

This day Sir *Peter Killegrew* who came to Court on Wednesday to His Majesty with certaine Propositions from the two Houses of Parliament, (which were preparatory to the *Treaty* now in agitation) returned back with his dispatch. The Houses had desired amongst other things, that the Lord *Say* (whom amongst others His Majesty had excepted out of His generall pardon for this County of *Oxford*) might be admitted for one of the Commissioners to be sent by them, the other being the Earle of *Northumberland* for the upper House, Master *Perpoint*, Sir *William Armin*, Sir *John Holland*, and Master *Whislock*, for the lower;) In which His Majesty dissented absolutely, complying with them in the rest as farre as might consist with His Majesties honour, and was agreeable to the rules of justice, the good of His Majesties subjects, and advancement of trade. But these points being shortly to be published, together with the other parts of His Majesties Answer, are but touched at here.

It was given out, that the *Scotch* Commissioners came to Court with Propositions to destroy Episcopacy in *England*, and to introduce the *Scotch* Discipline; it being unfit that a thing of so great concernement in Religion, should be accused of unlawfulness, and that in an University, and that a publike satisfaction should not be required of them who came to be instruments of so great an Innovation. Upon this, Doctor *Taylor* one of His Majesties household Chaplaines, who had by His Majesties command, lately published a booke to assert the divine right of Episcopacy, (being accompanied with a Batchelour of Divinity, a man of good fame and learning, to attest what should passe in that intercourse) on the 19th of *February* last went to Master *Henderson* (who is now here at the Court) and presented him with his booke of Episcopacy, and propounded to him three Questions; The first asserting the divine right of Episcopacy; The second the unlawfulness and incompetency of Lay Elders to the Government of a Church; The

third, the lawfulness of Clergy-mens imployment in secular affaires, if the causes be great and urgent; and with much civility intreated Master *Henderson* either to grant those Questions, or maintaine the contrary in publique disputation with him, telling him that it was his duty to give an accompt and reason of his faith to every one that ask't him; that it concern'd his reputation not to decline it, and his conscience too, in as much as if Episcopacy were unlawfull, it concerned him to use all faire meanes of converting them from what he thought unlawfull; if it were lawfull, then to give a reason why he should so greatly innovate in our Church; that it was by them justly accompted Antichristian in the Church of *Rome* to obtrude her Articles upon other Churches; and that he came to do that which in other he truly call'd Antichristian. Upon these and many other incentives, he offered him if he would undertake to dispute with him, he should choose his owne time, his place, the Moderator, his Assessors, and whether he would oppose or answer. But Master *Henderson* after many diversions, as he was a Commissioner, and a Delegate of the Kirke of *Scotland*, would doe nothing without particular commission; but they discovering these to be but evasions, the Doctor offering to procure a delegation from the University under Seale, or else to dispute with him in any capacity, and relinquish the Delegation of either part. At last Master *Henderson* in plaine termes told him, *He came onely upon a bravery, and bid him returne to them that sent him, and tell them that the Delegate of the Kirke of Scotland being provoked to a disputation, durst not undertake him.* The Doctor pressed him with many Reasons and civill Arguments still to undertake it for the publike satisfaction, but was answered with a direct Negative; Master *Henderson* being resolved upon the Question, that Episcopacy should downe whether it were right or wrong.

We received Letters from *Suffolke*, that the Knights of the Shire came lately into *Essex* concerning the Association, from thence into *Suffolke*, & at *Ipswich* they gate five ships to ride upon the coasts where they appointed that part of the County to associate,

associate, & at the meeting a sudden alarm was given of a great many that were discovered at sea, & some were so impudent to affirme that they saw fourescore men landed; but this designe proved so crosse, that instead of drawing them into an Association, most of them tooke their heeles and ran away. At the Association at *Bury* Colonell *Cromwell* sent a post to the Towne (to further the Association) alleaging that the Kings forces were advancing to *Cambridge*, and the last weeke sent his tickets to *Suffolke*, *Norfolke*, *Cambridge*, and *Essex* that they should presently with all their armes and forces come to *Cambridge*.

The Sailors and Mariners at *Tarmonth*, and other places thereabouts, have taken a resolution not to put to Sea without an expresse Commission from the King.

FINIS.

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